A Flaming Whip for Lechery:

OR, THE

Whoremasters SPECULUM.

CONTAINING,

A fearful Historical RELATION of such Wicked unclean Persons, as have been made Publick and Private Examples of GOD's Divine Vengeance, for polluting themselves and others with such Abomination and Defilements. Taken out of Sacred and Prophane History.

ALSO,

Some dreadful Examples of GOD's Righteous Judgment, not Recorded in either with curious Remarks, by way of a fuller Explanation of the most eminent Sins of this kind, particularly those mentioned in Holy Writ; much Enlightening the several Texts thereto referring; drawing from thence good Councel and Advice; With timely Warning, and serious Admonitions to Amendment of Life, and speedy Reformation of Manners.

IN ORDER

To prevent GOD's heavy Judgments hanging over this sinful Land.

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THE PREFACE.

THE Design of the following *Essay* is not to minister Fuel to those Impure Flames which have consum'd so many particular Persons, Families, and Nations, but is intended as a *Caveat* and *Warning* to all those who are guilty of that reigning Sin of *Uncleanness*, to repent and reform, lest their Practices bring *as great* or *greater Judgments* upon themselves, and the Nations wherein they live, as those they will find here related.

We have begun at the *Creation*, and trac'd this Sin, from its *original*, thro' all the most remarkable Instances of it, from *Lamech*, the first whom we find upon Record to have broken the *divine Institution* of *Marriage* betwixt one Man and one Woman, to the time of *Augustulus*, the last of the *Roman Emperors*, (properly so call'd) who died about the Year of

Christ 476; so that, according to the vulgar Account, we have run thro' the most observable Instances that happen'd of this nature for the space of 5190 Years.

In the first place, we have taken all the Instances of the *Old and New Testament*, with the Notes of *Commentators* upon the *Crimes* and *Punishments*, and have now and then intermix'd *some Observations of our own*. It's not doubted but this part will be pleasant and edifying to all Men of sober Minds, and may be of great use to be put into the Hands of *Youth*, as a *good Monitor* to beware of *Youthful Lusts*, against which they will see here that GOD hath all-along testified so much Wrath, and been as good as his Word (if we may make use of that familiar Expression) in *punishing Whoremongers and Adulterers*. It may be also of use to confirm and strengthen them against the *Blasphemers* of our Age, who cry down the Divine Authority of the Scriptures, for here they will find Proofs from *Prophane History*, that those *Threatnings* denounced in the Holy Scriptures against *Empires*, *Kingdoms*, and *Cities*, for *Uncleanness* and other Sins, were exactly fulfill'd; as will appear by the destruction of the *Assyrian*, *Babylonian*, and

Per-

Persian Empires, the several Captivities of the *Jews*, and the Destructions of the Cities of *Babylon*, *Nineveh*, and *Jerusalem*.

They will here also meet with *Solomon*'s *Character of Whoredom*, *Whoremongers*, and *Whores*, collected from the several Chapters of the *Proverbs*, where he treats of that Sin, than which nothing can be more abominable and odious, and such as if any Man should give to the *Beaux* and *Debauchees* of this present Age, he would run a hazard of being whipp'd through the Lungs, with a *Damn him for a canting foul-mouth'd Coxcomb*; so much do those Men hate their own Picture, though drawn to the life by an infallible Hand: And therefore it is no Wonder that they do as much as in them lies to *break the Glass which shews them their own deformed Aspect*, that is, cry down the Divine Authority of the Bible, which describes them as graphically as if it had been writ in our own Days.

Their *Rampant Malice* against the Gospel, and the Godhead of our Saviour, proceeds from the same Cause: The divine Lawgiver, by his Commentaries upon his own Text, hath

abridg'd

abridg'd corrupt Mankind of that Liberty which they aſſum'd to themſelves under the Law, and for which they pleaded Preſcription, and hath not only forbid *Polygamy* and *Concubinage*, but declar'd *Luſtful Thoughts* to be Criminal, and that *Whoremongers and Adulterers ſhall be excluded the Kingdom of Heaven.* No Wonder then that ſuch Perſons as live in open Rebellion to his Dictates, and have bid Defiance to his Threats, do all they can to perſwade themſelves and others, that it is not GOD, but Man, that they fight againſt. It were to be wiſh'd, that moſt of thoſe who embrace and countenance *Deiſm* and *Socinianiſm* would anſwer from their own Conſciences, whether a *looſe Converſation*, and Love to an uncontroulable purſuit of their Senſual Pleaſures, did not at firſt beget in them a good Opinion of thoſe newly reviv'd, yet old and ſtinking, *Hereſies*: But whether they do it, or not, it's obſervable enough, that the moſt of their Proſelites in theſe Nations ſmell rank of *Goatiſh Luſt*; and therefore it's but natural that they ſhould declare War againſt his Godhead, who is to be their Judge at the laſt day, and will aſſign them their Place

Place then on his Left Hand, amongſt the Goats, *if Repentance don't prevent it.*

And would to God that thoſe Men would but ſeriouſly conſider with themſelves, whether they have not reaſon to look upon the diſſolute Lives of moſt of their Fraternity, as a juſt Judgment upon them from God, for *growing vain in their Imaginations*, and rejecting all thoſe Principles of Religion which they cannot fathom with their ſhallow and corrupted Reaſon, according to that of the 1ſt of the *Romans*, *Becauſe they glorified him not as God, neither were thankful, but became vain in their Imaginations, their fooliſh Heart was darken'd, and profeſſing themſelves to be wiſe, they became fools. Wherefore God alſo gave them up to vile Affections and Uncleanneſs, thro' the Luſts of their own Hearts to diſhonour their own Bodies*; of which they will meet with dreadful Inſtances in this Treatiſe amongſt the *Grecians* and *Romans*, in their *Eleuſina Sacra*, *Bacchanalia*, *Ludi Florales*, &c. tho' they called themſelves, as indeed they were, the *wiſeſt* and *moſt polite Nations* in the World.

If it be objected, That the denying the Godhead of *Jeſus Chriſt* has no tendency to encourage Men in the practice of

of Uncleanneſs; it may be readily anſwer'd, That ſeeing it was *Jeſus Chriſt* who recall'd Marriage to its firſt Inſtitution, and took away that Liberty of Poligamy and Concubinage which the holieſt Men under the Old Teſtament (and ſome of them Prophets too, as *Abraham* and *David*) thought lawful, the denying of our Saviour's Godhead overthrows his Authority in this and all other things that he hath taught us, inaſmuch as it makes him a Liar; for, that he aſſerted his own Godhead, and was cut off by the *Jews* for making himſelf Equal with God, appears plainly from the Hiſtory of that Matter left us by the Evangeliſts: but if it be ſo, that he is not only not God, but died for aſſerting a Lie, that he was ſo, then certainly the Practiſe of *Abraham*, *David*, *Solomon*, *&c.* is a better Warrant for Poligamy and Concubinage than his Word is againſt it. Thus it's apparent that the *denying of Jeſus Chriſt to be God* is introductory of Uncleanneſs, eſpecially Concubinage, which ſome of our Gallants do ſo much plead for, and will boldly aſſert, that *there's no harm in keeping an Unmarried Woman for a Miſs.* And, that the *Socinian* Books, and the Spreaders of that Hereſie, are entertain'd chiefly by Men of ſuch Principles and Practices, is ſo plain, that it cannot well be deny'd. To

To return to our *Account* of *this Work*. We have in the next place taken all those Instances in the *celebrated History* of *Josephus*, that did any way make for our purpose. We have likewise taken those in *Justin*, *Plutarch*'s Lives, and *Quintus Curtius*, relating to the *Greeks*, *Persians*, and other *Eastern* Nations treated of by the Ancients, and have turn'd over the *Roman Histories*, from the foundation of *Rome* to the Reign of *Augustulus*, wherein the Reader will find that this *Sin of Uncleanness* hath had Tragical Effects upon Empires and Emperors, Monarchies and Monarchs, occasion'd many Revolutions of Government, and that neither the Victories of *Alexander*, *Julius Cæsar*, and *Pompey*, nor the great Dignity, universal Esteem, and Princely Qualities of *Augustus* and *Titus* the Son of *Vespasian*, have been able to rub out the Stains which their *impure Lusts* have fixed upon their Memories. Nor indeed is there any reason to think it should, when the Faith of *Abraham*, the Holiness of *David*, and the Wisdom and Grandeur of *Solomon*, have not been able to secure them against those Punishments which their Un-

a cleanness,

Uncleanneſs brought upon their Perſons, Families, and Reputations; ſo infallibly true hath it always been found what the Wiſe-man hath foretold of the *Adulterer*, in the 6th of the *Proverbs*, That *a Wound and a Diſhonour ſhall he get, and his Reproach ſhall not be wiped away.*

We have alſo look'd into the *Eccleſiaſtical Hiſtories* of *Euſebius*, *Socrates*, *Evagrius*, &c. for ſuch Inſtances as relate to our Subject, which we have faithfully ſet down, to ſhew how hateful and abominable *Unclean Perſons* were in the Eyes of the *Ancient* Church, what ſevere *Penances* were injoyn'd them, and with how much Difficulty they were receiv'd again into its Communion.

It was deſign'd to have taken a View of the *Hiſtories of all Nations extant*, and, amongſt others, to have inſerted the horrid Inſtances that are to be found in the Lives of the *Popes* and other *Hereſiarchs*, and, in a word, to have brought the *Hiſtory down to our Time*, but finding that the Volume ſwell'd, I thought fit to deferr that to a *Second Eſſay.*

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AN ESSAY TOWARDS A General History OF WHORING, &c.

THE *Original* of the Crime which is the Subject of the following Sheets, muſt neceſſarily be deduced from the *Sin of our firſt Parents*; for there is no doubt that *Luſt*, or the inordinate motions of the Fleſh did invade their Souls at the ſame time when their other Faculties were corrupted: And it appears plain that *Idleneſs, the luſt of the Eye, and intemperance of Appetite*, which ever ſince have been the forerunners and uſhers of bodi-

ly uncleanness, did precede the *Eating of the forbidden Fruit*, and that as the Natural Consequence of such Antecedents, the first thing taken notice of by our Parents after the Fall was their *Nakedness*, whereof they were immediately asham'd, and endeavoured to cover it. This *Nakeness* say Commentators that they were so speedily made sensible of, was not only that they felt their need of a Cover to their Bodies, both for Ornament and Defence against the Injuries of the Air, *&c.* but that they were also sensible of the *Rebellion of the flesh*, which doth not only war against the Soul, but hath a natural tendency to the dissolution of the Body, *there being nothing which sooner extinguishes the flame of Life than an immoderate consumption of that Oyl, which nature hath provided for its nourishment.* This impurity of the affections did no doubt exert it self quickly in actions, which in our first Parents could not fall under the notion of *Whoredom*, they being married by God himself, in the *State of Innocence*: yet there's little doubt to be made of its having vented it self in an immoderate use of the *Marriage bed*; and thus these *impure desires* were communicated to their Posterity, who were thereby *polluted*; *and conceiv'd and brought forth in Iniquity.*

The first direct breach of the Divine Institution of Marriage betwixt one Man and one Woman which we find Recorded

corded, was in the person of *Lamith*, one of *Cain*'s Posterity, whose two Wives we find mentioned in the fourth of *Genesis*, by which it appears plain, that *Murder and Whoredom* are near a kin, had both of 'em their rise from one and the same Family: And according to the opinion of some Interpreters did both of em center in this *Lamech*, who is thought to have been a bloody cruel Man, as is gathered from this discourse to his Wives in that Chapter, *viz. I have slain a man to my wounding, and a young man to my hurt.*

This bad example of *Lamech*'s *Bigamy*, did quickly infect the Infant World; for we find in the next Chapter, *That when men began to multiply, and that daughters were born unto them, the Sons of God saw the Daughters of men, that they were fair and they took them Wives of all that they chose.* Its still to be observed that as Whoredom and Uncleanness began in *Cain*'s Family, so there it continu'd and increas'd; and by their Contagious Example, the Family of *Seth*, which did then contain the *Visible Church*, became also infected; and the Members of the Church having more regard to the *Beauty and Comeliness* of the Women of *Cain*'s Race, than to the vertue of those who were of their own Religion, *their Eyes betrayed their Hearts*, they lusted after their Beauty, and without any consideration of Religion or Laws, took them

Wives of all that they choſe, by which Interpreters underſtand *promiſcuous Marriages*, *Polygamy*, *unjuſt Divorces*, *Rapes and all manner of Lewd and Licentious practiſes*, which brought the Wrath of God upon the old World, and occaſion'd his ſaying, as in the 3*d verſe*, That *his ſpirit ſhould not always contend with Man.*

The occaſion of this General Corruption of Manners is hinted to be the *multiplication of Men*, and particularly of the Women of *Cain*'s Poſterity, who being under no diſcipline, and wanting the benefit of pious Inſtruction and good Example, became diſſolute and wanton, and no care being taken to *diſpoſe of them duly in Marriage*, they took all occaſion to ſatisfie their brutal deſires, for which their dwelling in Cities (whereof *Cain* was the firſt Founder) amongſt multitudes of people, gave them great opportunities, it being always obſerv'd that in Great Cities, the *numbers of diſſolute perſons* makes them to deſpiſe Laws, and follow ſuch practices as they durſt not venture upon in Villages, and Countries where they could be more eaſily reſtrained and puniſht: not that I would be underſtood to be againſt the building and maintaining of Cities, which increaſe the Glory, Riches and Strength of Nations, but would to God that the *great Cities of Chriſtendom* were not ſtill to juſtly chargeable with avowed Impurities

of the same nature, which a zealous Magistracy might easily prevent. It is also the opinion of some of the learned, that the *Cainites* did first build themselves a City that they might strengthen one anothers hands in Cruelty and Uncleanness and follow such practises with all manner of impunity, which gave their Women opportunity to pamper and deck themselves that they might be the more agreeable *objects of Lust*; and this might also render them more amiable in the Eyes of the Posterity of *Seth*, who living as 'tis presumed a *Rural Life* for the most part; and their Women being kept in order by Laws and Religion, and applying themselves to the Affairs of their Families, that they might approve themselves meet helps to their Husbands, according to the design of God at the *first Creation of Woman*, did not mind the decking and adorning of their Bodies, nor the pampering of their Flesh, and cherishing their Beauties as the *Cainites* did, and therefore were not so pleasing to the Eye, as those *lascivious Women*, who behaved themselves as if God and Nature had design'd them for nothing else but a *Man's bed*, whereas the Divine Goodness appointed that they should be meet-helps in their Religious Conversation, Industry, Care and Education of Children, to all of which those loose practices of the *Cainites* were diametrically opposite.

From thoſe *unequal Marriages* and promiſcuous Copulations, proceeded a contempt of Laws and Religion amongſt the *Cainites*, and an Apoſtacy from God and Religion amongſt many of the *Poſterity of Seth*; and it hath been obſerved amongſt all Nations ſince, that when *Religion decays uncleanneſs increaſes*, and that a love to Licentiouſneſs hath always been a great cauſe of Apoſtacy, as is but too too obſervable in thoſe that are called *Deiſts and Socinians* in this preſent Age, moſt of their New Converts or rather Perverts, being people of a looſe life, eſpecially as to the *point of Chaſtity*.

The next effect of thoſe *unclean and beaſtly Commixtions*, was an off-ſpring of *Giants*, ſo called as ſome Interpreters think from the vaſtneſs of their bulk, as being *begot in raging Luſt*, or as others becauſe of their Barbarous and Salvage Manners, and filling all the World with *Rapes, Cruelty and Devaſtation*, ſo that by the juſt Judgment of God the Children of thoſe unlawful Marriages and Promiſcuous Copulations, became the plague of their Parents, and the ſcourge of Mankind as well as the declared Enemies of Heaven and Religion: Whence the old doting Poets took occaſion to amuſe the World with the *fabulous War of the Giants againſt Jupiter*, &c.

Noah

Noah, not being able by his preaching of Righteousness, to reform the World from this horrid Debauchery, it provok'd God to bring the Deluge, which drown'd that lascivious and wicked Generation of Men, who had drown'd themselves in all manner of sensual Impurities, with so much obstinacy, that when that *fatal Flood* came it surpriz'd them, *as eating, drinking, marrying and giving in marriage*. Thus then it's apparent that Whoredom was one of the principal Causes that brought the Wrath of God upon the old World. And it deserves our observation, that God by his Command to *Noah* to take only his *own Wife*, and the three Wives of his three Sons into the Ark with him, as he did thereby give another Testimony of his honouring and approving of Marriage, he did also plainly testifie against *Bigamy, Polygamy and Concubines*; and that as the World was peopled at first by lawful Marriage, it should be also peopled in the same manner a second time.

To come next, to the times after the Flood, the first instance of impurity that occurs to us, is *Ham*'s *deriding his father* Noah's *nakedness*, by which there are some Interpreters who understand that he not only told it his Brethren, but also before Women and Children, in a lascivious and filthy manner, and took occasion to fall into fooliſh Jesting and Sarcasms:

Nay, if we give credit to the opinion of *Beroſus* and the Rabbins, *he inchanted his Father's Virile parts*, and unman'd him; but however that is, this is certain, that he diſcover'd a frothy, unclean, laſcivious temper, for which he was ſeverely puniſht in his poſterity The *Canaanites*, who wallowed alſo in thoſe *fleſhly impurities* when God deſtroyed them by the *Iſraelites*, the poſterity of *Sem*, as ſhall be taken notice of in its proper place.

From *Ham* did alſo proceed *Nimrod* the Mighty Hunter and cruel oppreſſor, who was the firſt that laid the foundation of a Tyrannical Government after the Flood, ſo that the obſervation ſtill holds that *Uncleanneſs*, *Murder and thoſe other Crimes* which lay Nations waſteare near a kin, and generally the off-ſpring and product of one and the ſame Family.

That *Abraham* ſeem'd to have this Notion, appears from his advice given to his beautiful Wife *Sarah*, when he travelled with her into *Egypt*, viz. *to ſay ſhe was his Siſter*, becauſe the *Egyptians* he ſuppoſed would have kill'd him that they might enjoy her. Whence we may likewiſe obſerve that the Holy Patriarch knew that *luſtful perſons* would rather commit Murder than be baulkt in the ſatisfaction of their Luſts; and yet, tho the World was at that time ſo much degenerated, it's plain from this paſſage, that the *Egyptians*

gyptians look'd upon *Marriage as Sacred and Inviolable*, otherwise *Sarah*'s calling her self *Abraham*'s Sister could have been no defence of her Husbands life: Nay, it is manifest from the History that *Pharaoh* design'd to have taken her to Wife, so that those Heathen *Egyptians* will rise up in Judgment against our *Christian Debauchees*, who think neither *Fornication nor Adultery* to be Crimes, for it's evident from this passage, that both he and his Subjects tho abominably lustful had a great regard to Marriage, which it's plain he thought necessary to render his enjoyment of *Sarah* lawfull.

There are several other things to be learned from this remarkable instance, as that the *vanity of matching with none but those of Royal Extract had not then invaded the Thrones of Princes*——But at the same time it is as plain that it hath been an old and wicked Custom amongst Courtiers and Nobles to be Panders to the lusts of their Monarchs, for here we find that *Pharaoh*'s Princes Commended *Sarah*'s *Beauty* to him, which occasioned her being taken into his House; and would to God that no such thing had ever been justly chargeable upon the *Court of England*.

There are only two Remarks more which I have to make on this Story, and shall then proceed to another, *viz.* that God by smiting *Pharaoh* and his Household, all of sudden with Plagues, did both

both give a Teſtimony of his divine diſpleaſure againſt ſuch *luſtful practices*, and of *his being a protector of Conjugal Chaſtity*.

What the nature of this Plague inflicted upon *Pharaoh* and his houſhold was, is not agreed upon amongſt Interpreters. The Hebrews ſay, that it was a *Gonorrhœa or Ulcer in his ſecret parts*, which prevented his deſign: *Joſephus* thinks it was a Peſtilence and ſudden Sedition in the Palace; *Philo Judæus* ſays it was a Diſtemper both of Body and Mind, and *Chryſoſtom*, is of opinion that it was ſome Bodily Plague inflicted upon him, juſt as *Sarah was brought to his* Bed; but however thoſe things be, this is certain, that *Sarah*'s pollution was prevented, and *Pharaoh* oblig'd to own that it was not lawful to take another Man's Wife.

The next inſtance is of *Abraham* himſelf, who is the firſt of the Poſterity of *Seth* after the Flood, that we find to have been guilty of *Digamy*; it's plain that the occaſion of his taking his Handmaid *Hagar* to Wife, was his *Wife Sarah's advice*, and the Cauſe of her giving that advice, was her own *Barrenneſs*, advanced age, and fear that ſhe ſhould not otherwiſe have the promiſed Seed. The Cauſes of *Abraham*'s conſenting ſo eaſily were no doubt the ſame, and *Polygamy* being then Common in the World, his Practice adminiſtred no occaſion of Scandal, ſo that his

his practice of *marrying his Maid in those times of Ignorance which God wink-ed at*, can not afford any argument for *Polygamy* now, and seeing he had his Wife's consent, it will far less warrant those *lascivious Intrigues which many Ma-sters have now a days with their Maid-Ser-vants*. But that this practice of the Ho-ly Patriarch was displeasing to God will easily appear from the punishment inflic-ted upon his Family, the Peace of which was immediately broke, by *Hagar's* de-spising her Mistress, assoon as she found her self pregnant with the promised Seed as she vainly believ'd: Then *Sarah* up-braids *Abraham* with the wrong where-of she her self was the occasion, and forc'd him to a breach of that Marriage Bond, which by her own advice he had contracted: *Hagar* was also punisht for her unlawful Consent, first, by being se-verely dealt with by *Sarah*, who gave her for a Wife to her Husband, and then by being thrust out of the Family and expos'd to the World, and though she was brought back again for some time till she was delivered of her Son, *Ishmael*, yet her abode was of no long continuance, for she was thrust out again with this ad-ditional affliction, that she had her Son to provide for, was expos'd to the cruel necessity of seeing him die of thirst as she apprehended, and instead of his be-ing the *promised Seed*, she and he were both

Igno-

Ignominiouſly thruſt out from partaking of the Inheritance with *Iſaac*, and ſhe was plainly told from Heaven, that he ſhould be a wild Man, *having his hand againſt every Man, and every Man's hand againſt him*; which was ſpeedily verified, for he became a profane ſcoffer at Religion and the promiſe of God, which occaſioned his expulſion from his Father's Family and the Church. His crime is by the Apoſtle *Paul* called *perſecution*, and his Poſterity we find complained of by the *Pſalmiſt* in the 83. *Pſalm*, amongſt the other perſecutors of the people of God, and ſo they have continued under ſeveral denominations to this day, as *Iſhmaelites*, *Hagarens*, &c. of which latter name being aſhamed, as denoting their Spurious Original, they aſſumed to themſelves the Title of *Saracens*, as if they were *Sarah*'s off-ſpring, under which they were formidable to the Chriſtian World for ſome Ages, and continue irreconcilable Enemies to the Chriſtian Religion to this day, under the name of *Arabians*, *Turks*, &c. Such unſeparable Vices are *Uncleanneſs*, *Cruelty and Perſecution*, *and ſo eaſie and natural is the Tranſition, from an unclean perſon to become an Apoſtate and Enemy to true religion.* Nor is it fit to let it paſs unobſerved, that as he himſelf was unlawfully begot, his Poſterity to this day have continued to be a vile and luſtful people, and itis known to the world, that it is now become an

Article

Article of their horrid Religion, that they place *their chief happineſs both in this Life and that to come in the enjoyment of thoſe impure pleaſures.*

Nor is it fit we ſhould paſs over what is commonly obſerv'd by Divines, that the very Ordinance of *Circumciſion*, by which the fore-skin was appointed to be cut off, was a mark of God's diſpleaſure at *Incontinence upon the Inſtrument of Generation*; and likewiſe an evidence that thoſe who expect his favour ſhould mortifie that Corruption; and that it only took place upon *Males*, was becauſe the beginning of Generation and conſequently of natural Corruption is from that Sex.

The next dreadful Inſtance of God's hatred and indignation at *Whoredom and Uncleanneſs*, is his raining of Fire and Brimſtone upon *Sodom*, *Gomorrah*, *Admah and Zeboim*, &c. the cry of their lewdneſs being ſuch, that it ſeemed to drown the noiſe of all other Sins at that time. This is the firſt Inſtance we meet with of *Luſts arriving to ſuch a prodigious height*, as to ſeek after Unnatural Objects, and it would ſeem their Incontinence was ſo fierce, that they furiouſly ſought after every opportunity, to gratifie their bruti ſh deſires, eſpecially upon Strangers; for they had ſo *mutually polluted one another, that it's probable their villainous pleaſures that way, had loſt much of their reliſh*:

Nor

Nor is it unlikely that the Comely and Beautiful aſpect of thoſe Angels added fewel to their flames, and it deſerves particular obſervation, that the *whole City both old and young was infected with this luſtful Contagion*, in which they were ſo hardened, that neither *Lot*'s unadviſed propoſal of his own Daughters (to them) who were more natural and fit Objects for their Luſt; nor the remarkable Judgement of God upon them in ſtriking them with blindneſs were able to divert them from their deviliſh purpoſe, of offering that *unnatural abuſe* to thoſe Meſſengers of God, who at laſt after having ſet *Lot* and his Family out of danger, became the executioners of Divine Juſtice upon thoſe Monſters of Impurity, and puniſht their *luſtful flames* with ſtorms of Fire and Brimſtone, which were only ſome precurſory drops to thoſe ſhowers of everlaſting fire, which *makes the ſmoak of their torments to aſcend for ever and ever.*

Neither ought it to paſs without obſervation, that God did not only puniſh themſelves, but would have their Country which they had polluted to remain a Monument of their abominable Impurity, and his juſt Judgment, ſo long as the world ſtands: nor would Divine Juſtice ſuffer *Lot's VVife to paſs unpuniſh'd for looking back upon the place* which ſhe left with a reluctancy, and could have wiſht

to

o have been ſpared, but turn'd her immediately into a *Pillar of Salt* for her diſobedience and inordinate affection to her Relations and Eſtate, which God had juſtly determin'd to deſtroy, and not for having withheld Salt from the Angels her Gueſts the night before, as the *Jews* have fabulouſly delivered.—— We ſhall conclude this paſſage with theſe few Reflections, *viz. That the places being converted into a dead Sea, near which no Creature can live, and the Apples and Grapes that grow upon the banks of it, which are grateful to the Eye, but when touch moulder into duſt, and ſend forth ſtinking ſulphureous Exhalations*, are fit Emblems to repreſent, not only the vanity, but the deadly effects of thoſe hurtful and fooliſh Luſts, the ſatisfaction of which is ſo eagerly purſued by Corrupt Nature.

The next Inſtance we meet with, is that of *Lot's Inceſt* with his own Daughters, or rather their *Inceſt with him*. This paſſage has many ſtrange Circumſtances that deſerve our obſervation. It is not improbable that the *lewd Converſation of the* Sodomites had before-hand infected the minds of thoſe Damſels, for it's a hard matter to touch pitch and not to be defiled; Divines are of different opinions concerning thoſe Women, ſome believing that they had actually been married, and others, that they were only betrothed, but which ſoever of 'em

it

it was, it's certain they had lost the Males; and perhaps their Father's *offer to prostitute them to save his Guests*, and their having been ear witnesses at least to those *unnatural villanies* practis'd by the *Sodomites*, might possess them with *extenuating thoughts of the wickedness they had in design*: Yet it appears by their abominable Intrigue to Intoxicate their Father, that they durst not propound any such thing to him when he was Sober, their wickedness appears to be so much the greater, that they had but just escap'd from that storm of divine Wrath which over took the *Sodomites* for their *Vile Lusts*; That they had but a very little before seen their *Mother turn'd into a Monument of God's displeasure, for having a hankering mind after that impure City, and her wicked Relations in it*; That they had no doubt been often times witnesses to the vexation of their *Father's Righteous Soul at the lustful practises of the Sodomites*, and yet all this was not able to restrain them from pursuing their *unclean design*, and commiting one sin to obtain the Commission of another. Their pretence that there was no Man left to come in unto them after the manner of all the Earth, and that therefore they were under *necessity a of raising up Seed to their Father*, appears to have been an ill founded suggestion of the Devil, to hide their sin from their Eyes, for they could not but know

know that they had *left men behind them in Zoar, they might have seen from the hill, that the whole Country was not ruined*, and those divine Judgments had only swallowed up the Cities of the Plain; or they might speedily have been better inform'd by their Father. Their wickedness is also aggravated by this, that as they were *Sisters by Nature, they were Sisters in Iniquity*, and they had no regard to their own, nor their Father's good Name, nor the scandal which by this *lewd practice* they gave to the Enemies of true Religion. The Scripture is silent as to any Judgments inflicted either upon their Father or themselves, but informs us plainly that the issue which they had by this *Unlawfull Congress*, were accursed, and their posterity like other *spurious brood* were mortal Enemies to the people of God, and perpetually excommunicated from the Church by Divine Command, *Deut.* 23. 3. And thus *Lot had an eternal blemish fixt upon his Chastity*, which did formerly so much distinguish him from the other Inhabitants of *Sodom*, and was punished by being the *Author of Debauching his Daughters himself*, whom he so rashly offered to be Debauched by others; so that we see *raging Lust leaps over all the bounds of Law and Nature, and if not curb'd in time may rise to a surprizing and prodigious height, and bring down stupendous Judgments upon People and Persons.*

The 20*th. Chap. of Genesis* gives us another instance of *Abraham*'s slavish fear and distrust of God's Providence which had for-

merly delivered him, and by which frailty he again endangered the *Chastity of his Wife*; but God took care to preserve it by keeping *Abimelech* from touching her, tho' he was so much taken with her Beauty, and doubted not but that he might Lawfully Marry her, he not knowing any other, but that she was really *Abraham*'s Sister. Yet God was so much offended with *Abimelech*'s rash attempt to which he was doubtlesly influenc'd by his Lust, for it appears that he had a Wife already, that he punish'd him and his Family with a grievous distemper, as *Josephus* thinks as soon as he brought *Sara* into his House, and made all the Women belonging to him barren, or because barrenness properly so called, could not be so soon discovered, inflicted such distempers upon them as must necessarily occasion barrenness, so that by his *Unlawfull desire of issue by another Man's Wife*, he was precluded of any Lawfull Issue by his own, until such time as he was made sensible of his Crime, and willing to restore *Sarah* to *Abraham*.

In the 26th. *of Genesis* we have a very Extraordinary Testimony against *Adultery* from an Heathen Prince *Abimelech* King of *Gerar* upon the occasion of *Isaac*'s having from that same principle of slavish fear with his Father, called his Beautifull Wife his Sister, to avoid being killed for her sake but the King perceiving him *sporting more familiarly with her than 'twas decent for a Sister and Brother to do*, he reproved him sharply

ſharply for his having diſſembled her being his Wife, whereby he not only endangered her Chaſtity, but might have brought wrath upon the People for *defiling another Man's Wife*, and therefore to prevent any ſuch thing, he forbad any of the People to meddle with *Iſaac* or his Wife on pain of death. Certainly this Heathen Prince will riſe in Judgment againſt thoſe pretended Chriſtians who pollute themſelves with *promiſcuous Luſts*, and neither Account *Fornication nor Adultery* a Crime.

The next Inſtance offer'd us is that of *Eſau, who married two Wives*; and thoſe too the Daughters of *Canaan*, which were a Grief of Soul unto his Father and his Mother; that he Married two Wives at once, conſidering his Grand-Father *Abraham*'s Example and the Cuſtom of thoſe dark and ignorant times ſeems not ſo Criminal, and yet his Father's practice, who had but one, ought to have had more influence upon him; but his marrying *Canaanites*, Profane Women, and Heathens, contrary to the Command of his *Grand-Father Abraham*, and not only without the Conſent but againſt the Inclination of his Father and Mother, was altogether unexcuſable.—The Impulſive cauſe which mov'd him to do ſo, we have no reaſon to doubt, was his *Ungovernable Luſt*, for that he was a Man of intemperate Appetite, and by Conſequence Libidinous, is plain from his having profanely bartered away his *Birth-Right for a Meſs of Red Pottage* when to be ſure he

might have had other Food in his Father's Houſe, or if he had rejected *Jacob's propoſal* there's no great reaſon to think that *Jacob* would have been ſo unnatural as to have inſiſted upon his demand, and denied *neceſſary Refreſhment to his Brother*, but he did ſo much idolize his own Palate and Appetite, that he preferred the ſatisfaction of them to every thing elſe, and we have the ſame reaſon to think that his Concupiſcence was as Ungovernable as his Stomach, and therefore he married two *Canaanitiſh* Women at once to ſatisfy his raging Luſt, the fulfilling of which he prefer'd to his Father and Mother's good will; and this no doubt had no ſmall influence in moving the latter to *ſuborn Jacob to deprive Eſau of his Bleſſing as well as of his Birth-right*: and it's Remarkable that as he made a Curſed choiſe of his Wives, he was alſo accurſed in his Poſterity; who, as it appears by the Sacred Hiſtory became irreconcilable Enemies to the people of God, and were always their moſt Barbarous and Cruel Perſecutors.

Eſau's Marrying a *third Wife* of *Iſhmael's* race, while the other two were alive, is another Argument of his *Unbridled Luſt* and Enmity to true Religion. It's true that Interpreters diſagree in this matter, ſome thinking that *Eſau* Married this Third Wife of his Father's own kindred to pleaſe him, becauſe the Daughters of *Canaan* were hatefull to him, but others

others seem to have more Reason, who, think that he did it out of Contempt with a design to provoke his Parents more, by contracting a new Alliance with another wicked people, who were as much Enemies to the Church, and as much or more irreconcilable to his Father as the other; seeing, it's apparent that *Ishmael* mock'd or as the Apostle Interprets it persecuted, *Isaac* from his very Infancy. *And thus far we see raging incontinency and hatred at Religion go hand in hand*

The next Instance that occurs to us is that of *Jacob*, who well may be charged with *Polygamy, as having four Wives* at a time instead of one. The first occasion of this good Patriarch's transgression in this matter, was the Wicked Craft and Deceit of *Laban* his Father-in-Law, who instead of *Rachel* whom *Jacob* Married, brought *Leah* to his Bed, and so was the cause of *Jacob*'s *Digamy* and *Incest*, and tho' it's true, that *Jacob* is no where Condemned in Scripture for this, yet it's plain that he acted contrary to Divine institution, and he is reproved for it by our Saviour amongst others when he told the Pharisees, *That from the beginning it was not so.* There were some, and particularly the *Manichees* of old who inveighed against this Polygamy of the Patriarchs, and in very gross and foul Language accuse them as *Whore-Masters and their Wives as Whores*, but their Scurrilous Arguments are well answered by *Augustine against Faustus* and others—There

are some who think that this Polygamy of the Patriarchs was by a peculiar instinct, and particular Dispensation, and therefore as in that case it could not be blamable, neither can it now be ordinarily imitable, the chief Reasons they assign, for their opinions are, that it was permitted for the Increasing of the *Promised Seed*, that Jacob's Wives, *&c.* were acted by more than a Natural principle, and *much Self-denial, in recommending their Maids to their Husband's Bed*, which in ordinary Cases must be supposed to alienate his Affection from themselves. In the next place they observe that they pray'd for off-spring by their Maids and brought up their Children upon their own knees. It must be own'd that those things were Extraordinary and Contrary to the *Practice and Principle of the generality of Women*; yet it's strongly presumable, that there was something of Custom as well as of Instinct in this matter, and that the people of God were polluted with the bad Example of those amongst whom they lived.

But however these things were, this is certain that all the Persons concerned were one way or other punish'd for their Concurrence in this Affair. *Laban* had not only the mortification to see his two Daughters Jarr and Disagree, and Envy one another, but also to find his Riches and Substance decrease and to be conveighed to another hand; *Leah*, she was severely punish'd

niſh'd by finding that ſhe had leſs of her Husband's Love than her Siſter, whoſe Bed ſhe had unjuſtly defiled. *Rachel* was puniſh'd with barrenneſs for ſome time for conſenting to live with *Jacob* as his Wife, when ſhe knew that her Father had given her eldeſt Siſter into his Bed. *Jacob*'s life was very uneaſy betwixt his *Jarring Wives, who did each of them Envy the others Enjoyment of him*; Nay, he was perfectly Subject to the Command of his Imperious and Beautiful *Rachel*, and obliged to take a *third Wife to beget Children for her*, and this laid him under a neceſſity of obliging *Leah* in the like manner, which as it muſt needs Conſume his Body he being now above 80 years of age, there was no doubt but it increaſed his care how to provide for ſo many Wives and Children, at the ſame time he was alſo plagued with a Covetous Oppreſſing Father-in-Law, and diſcontented Brethren who envied his growing rich in the World.

Nor is it to be doubted but there was frequent Quarrels amongſt the *Children of ſo many different Mothers*, ſeeing it's Common to find Children by the ſame Father and Mother often to diſagree, and this without doubt begot mutual Broils, Contentions, and Heats amongſt *the different Wives* every one envying the proſperity or good Fortune of anothers Children. An Inſtance of this we have in *Rachel* who was ſo much taken with *Reuben*'s *Mandrakes* that there's no doubt but ſhe could have

wiſh'd they had been found by one of her own Sons. Hence alſo we may obſerve, *That as the Children did every one love their own Mothers beſt, it muſt needs occaſion Quarrels amongſt them.* It's not agreed among Interpreters what theſe Mandrakes were, ſome will have them to be *Beautiful Fragrant Flowers*, and others, that they were Beautiful and Delicious Apples which *promoted Conception*, and that therefore they were ſo much deſired by *Rachel*, which, if it were ſo, she was however diſappointed for having agreed that her Husband ſhould be with *Leah* that night, it occaſioned her Rival to have two Sons Succeſſively one after another, and alſo one Daughter. But as to the Mandrakes themſelves, *St. Auguſtine againſt Fauſtus* tells us, *That he has ſeen of 'em, Diligently Inquired into their Nature, and ſays, they were Apples fine to the Eye, and of a ſweet Scent, but inſipid taſte, but very rare to be had, and on that Account alone he thought* Rachel *did Covet them.*

The ſin of *Jacob* and *Leah*, is alſo very legible in their puniſhment, by the foul Crimes of their Children *Reuben and Dinah. Jacob* was guilty of Inceſt with two Siſters, and to the great grief of his Soul, eternal Reproach of his Family, and ſcandal to the Neighbouring Heathen; his Son *Reuben* committed Inceſt with his own *Concubine Bilhah*, which by the way, was another puniſhment upon her for conſenting to Marry one who had *two Wives* before,

fore, and whom she had no reason to think could ever be able to perform Conjugal duty to so many, and 'tis not improbable that this made her an easy prey to the Tentation.—Then as to *Dinah*, her being polluted by *Schechem* the Son of *Hamor*, was another disgrace to *Jacob*'s Family, and brought a fresh scandal upon the Church, as well as ruin upon the *Schechemites*, whose destruction was occasioned by the *Lustful Passion* of their Prince, in dealing with *Jacob*'s Daughter as with an Harlot, which so enraged her Brethren that by a fraudulent Covenant they obliged the *Schechemites* to Circumcise themselves, came upon them while they were Sore, and put all the Males to the Sword—And thus *Dinah* was also punished for her Conversing with the Daughters of the Land, who were Idolaters and of corrupt manners; her Curiosity which is so *common to young Maids* was fatal to her self and many others, neither is there any thing better to be expected from those *Profane Festivals, Revellings and Banquetings*, which *Josephus* thinks the *Schechemites* were now taken up with: —And that *Dinah* either having stole away from her Mother to see how the Daughters of the Land were adorn'd, and behav'd themselves in their publick Dances, or being so far indulged as to have Liberty to go, the *Libidinous young Prince* being taken with her Beauty, and under no restraint, but dandled by an Indulgent Father, *violated her Chastity*, for which himself, his

his Son, and all their Male Subjects quickly after lost their Lives, having first been by the Just Judgment of God punish'd in the *very Instrument of their Lasciviousness*. The wound as it's usual putting them to great pain, and making them unable either to resist or fly from *Jacob*'s Armed Sons and Servants; and thus also the Good Old Man was punish'd by the Rape of his only Daughter, and his bleeding wound ript open afresh by the Treachery and Cruelty of his Children. This is another Instance of a People cut off and destroyed for Uncleanness

The next thing that occurrs, is another affliction to the *Good Old Patriarch*, from the Evil Report of the Sons of his Concubines *Zilpah* and *Bilhah*, who being the off-spring of an Unlawful Marriage were also of a Lewd Conversation themselves, and according to the opinion of some of the *Hebrews*, guilty of *Sodomitical Impurities*; But however, that was, this is plain from the Sacred Text, that they had an ill fame, and with this *Joseph* acquainted his Father, which occasioned their Conspiracy to kill *Joseph*, and at last to sell him, so that here *Jacob* was remarkably punish'd for his Polygamy; The Children of those Concubines being both wicked and haters of his Children by Lawful Wedlock; and tho it be not directly to our purpose yet it may not be perhaps unpleasant to the Reader to acquaint him that the *Hebrews think* Jacob *was justly*

ly punish'd, when made to believe that the blood of a Kid was that of his Son Joseph, *because he had formerly deceived his Father and made him to believe that he was his eldest Son* Esau, *by putting a Kid's Skin about his Neck*, &c.

Our next Instance is in *Judah*, who having left his Brethren and his Father's House, and by Consequence the then Church, and Lodging with an *Adulamite*, *fell in Love with a Canaanitish Woman*, and Married her (he not then exceeding 14 Years of Age himself as Chronologers think) not only without his Father's Consent, but against it, according to the Example of *Esau*.——How he was punish'd for this fault the following History acquaints us, *viz.* That having obliged his Son *Er* to an early and precipitant Marriage like his own, who being a Wicked Man, and as the *Hebrews* think, guilty of *Sodomy*, or as others of spilling his Seed upon the ground as his Brother *Onan* did, the Lord destroyed him. Nor was *Judah* any happier in his Son *Onan* abovementioned, who being given to his Brother's Widow for a Husband to *raise up Seed to his Brother*, did maliciously spill it on the ground, that his Brother's Memory might not be continued; Whereas to die Childless had not only a Tendency to the decay, and ruin of the Family, but was also look'd upon as Reproachful, and therefore it is the opinion of Divines, that that temporary Law was constituted *Deut.* 25. 5. The

Rabbins

Rabbins according to their fabulous manner, alledge, That *Onan* did this because he would not have *Thamar*'s Beauty spoiled by bearing Children, but whatever truth there be in that, 'tis certain that God destroyed him for *that Impurity, and frustrating the End of Nature, which is next akin to Murther if not a species of it, seeing it destroyed that which was potentially a Man or Woman.*

But *Judah*'s punishment does not cease here, he is plagued with raging Lust in his own advanced years, and being a Widower did incestuously pollute his own Daughter-in Law *Thamar*, whom he took to be a Common Harlot, by which he incurr'd a perpetual disgrace, and brought an Indelible blot upon his Memory. From that History we may plainly also perceive that Adultery was held a Capital Crime even amongst those *Canaanites*, seeing *Judah* ordered his Daughter-in-Law who was in a manner betrothed to his third Son *Shelah* to be burnt: Nay, and that the Crime which is called *simple Fornication* was accounted shamefull amongst them, seeing, when he sent his Friend to redeem the pledges which he had left with *Thamar*, but could neither find her nor them, he said, *Let her take them to her, lest we be ashamed. Thamar's* fact some have endeavoured to excuse, because say they, It did not proceed from *Incontinence*, but to revenge her-self upon her Father, for not giving her *Shelah* to Husband as he had pro-

promiſed; and others alledge that ſhe had ſome knowledge that the *Meſſiah* ſhould deſcend from *Judah*, and therefore deſired to be impregnated by him, but neither of theſe Excuſes are ſufficient, and therefore we find that ſhe was puniſh'd with a *perpetual Widowhood* for her Incontinence; and alſo by a dangerous and monſtrous Birth of twins, who ſeemed to ſtrive which of them ſhould be ſooneſt rid of their *Impure Mother*, and by that means contributed to render the Memory of their Father and Mother's Crime immortal.

The next Scripture Inſtance is of a mixt Nature, and contains a *Glorious Triumph of Chaſtity in the Perſon of* Joſeph, againſt the Tentations of his Laſcivious Miſtreſs, by embracing of which, he might not only have ſatisfied the juvenile heat of Concupiſcence, but alſo have expected *Riches*, *Preferment*, and what not by means of a *Woman of her Quality*, and opportunity to fulfil the Luſts of the Fleſh with Secrecy and Impunity, the Repeated attacks which ſhe made upon him, his *abſence and unjuſt Expulſion* from his Father's Family, which then contain'd the viſible Church, the Impure Example of the *Egyptians*, and the unavoidable danger which he muſt needs foreſee he threw himſelf into, by reſiſting her Unlawful deſires, ſet his Victory off with the *greater Luſtre*, and depaints her Crime in Blacker Colours; and that ſame Hiſtory which rewards his Chaſtity with immortal Fame, *puniſhes her Uncleanneſs*

neſs with eternal diſgrace, and Brands her with a ſort of *Rape contrary to the Common Courſe of the Sex*, and with abominable Gruelty in accuſing the Innocent youth of her own Crime, for which he was ſhut up in Priſon and brought in danger of his Life; ſuch is the *Rage of diſappointed Luſt*. The *Rabbins* alledge that ſhe feigned her ſelf to be ſick, or really might be ſo thro' her *burning Luſt* as *Amnon* was for *Tamar*, and finding that all her Sollicitations by words could not do, order'd it ſo as he ſhould find her a Bed in a Room where he frequented, thinking thereby to *add Strength to the Tentation*, and if that would not do, was reſolved to make uſe of Force, which ſhe did alſo attempt, but in vain. And it is alſo remarkable, that her Husband, tho' no doubt incens'd upon her accuſing *Joſeph*, yet was ſo far over-rul'd as to abſtain from violence towards him, and 'tis not at all to be doubted, but when *Joſeph*'s *extraordinary Favour* in the Court of Heaven, advanced him to the Court of *Pharaoh*, but this Unchaſte Woman, if then alive, became a Curſe and a Reproach, or if dead that her memory became Vile and Contemptible. This paſſage brings naturally to my mind that well known Reflection upon the Reformation here in *England*, by ſome looſe Perſons, *viz.* That it came from *Henry* VIII's *Codpiece*, which opprobrious ſaying, was probably invented by Enemies to our Religion, and as there's no doubt but that

Princes

Princes' Incontinence gave him occasion to Enquire into the Pope's Power, and afterwards to break it when he oppos'd his divorce, so we see it is no new thing for God to bring about his own holy and pure designs, by the Impure and Wicked designs of Mortals, for here this *Woman's Incontinence* occasion'd *Joseph's* Imprisonment, where becoming acquainted with some of *Pharaoh's* Courtiers then under disgrace, that gave occasion to his being sent for to Court, and laid the Foundation of that Deliverance which the *Church of God* had from an Universal *Famine* by his means.

I shall conclude this History of *Joseph* with one observation, that as he is Recorded to posterity for a *Mirror of Chastity*, we don't find that he was so much as be tainted with *digamy or polygamy*, as his Father and Great Grand-Father were, whose Examples herein, tho' they were Holy men, he never followed, and this is the more Remarkable because his Dignity and Power in the Land of *Egypt* furnish'd him with all things necessary for *Pampering the Flesh*, and afforded him an opportunity of keeping as many Wives and Concubines as he pleased, and yet we find he contented himself with one, by which also we may perceive that tho' a Pattern of Chastity, yet he accounted Lawfull Marriage and Procreation of Children no violation of it, as the *Mad Popish Monks* would pretend to do.

The

The next Inſtance we have of Divine Judgment upon Uncleanneſs is in the puniſhment inflicted upon *Reuben*, and prophetically foretold by his Father *Jacob* in his laſt words unto his Children, or in his laſt Will and Teſtament as ſome are pleaſed to call it. The Judgment pronounced againſt *Reuben* is this, *Unſtable as Water thou ſhalt not excell becauſe thou wenteſt up to thy Father's Bed, then defiled'ſt thou it, he went up to my Couch*, &c. Chronologers Reckon, that this was 40 years after *Reuben's* Inceſt with his Father's Concubine *Bilhah*, and tho' *Reuben* had no doubt repented of his Crime and was thereupon pardon'd by God and his Father ſo as to be continued both in the Church and in his Father's Family, yet now his iniquity is called to remembrance by his dying Parent, who puts *Reuben* to ſhame afreſh before all his Brethren, and declares it to be the Will of God, that *Reuben* ſhould be deprived of his Birth-right becauſe of his Impurity, and that whereas being the Eldeſt Son he ought of right to have expected *the Prieſthood, Royalty, and Preeminence over his Brethren*; he is now told that he *ſhould not excell*, that is, he and his Poſterity ſhould neither be conſiderable for *Strength, Valour, nor Number*, and the cauſe is ſubjoyned becauſe he was Unſtable as Water and had defiled his Father's Bed, or had been acted by his Impetuous and Raging Luſt like an inundation of Water which over-flows its Banks and drowns, the Country,

try; and thus as *Esau* lost his Birth-right by one sort of Profanity, *Reuben* lost it by another; and as he had resembled an Inundation of Water for Fury and Instability, so God poured him out like Water, and made his state Unstable; and this Judgment was pronounced in the hearing of all his Brethren as the last and irrevocable Will of God and his Father; which, there's no reason to doubt, set it home with the greater pungency upon *Reuben*'s Soul; and especially because not only he himself, but his Posterity also was set up as a Monument of God's Judgment against Incontinence. There are some who fabulously assert, that *Jacob* being well vers'd in Astronomy, did read the destiny of his Sons in the Stars, where they will have the prognostication of all humane Events to be writ down as in a Book; but the Event hath verified that he was acted by a more infallible Author.

The next thing that offers it self to our Consideration is the Sentence pronounc'd against *Simeon* and *Levi*, who were Brethren to *Reuben* by *Leah*, joyned to *Jacob* as hath been formerly observed by Unlawfull Wedlock.——And that which makes the Curse inflicted upon them fit for our Remark is this, *viz.* That it was occasioned by their Cruelty against the *Schechemites*, of which the Rape committed upon their Sister *Dinah* was the procuring Cause; so that it comes naturally to be taken notice of as one of the Judgments

which was the Consequence of Lust. The purport of their Sentence was, *That they should be divided in* Jacob *and dispersed in* Israel. A very proper punishment for those who commit Crimes against the being of humane Society, to be scattered up and down upon the face of the Earth: And if we may give Credit to the Conjectures of the Learned, their Posterity inherited their Father's Cruelty; for the *Levites*, that is to say, the order of Priesthood, and descendants of *Levi*, condemned Jesus Christ; and *Judas* who betray'd him, being as they say, of the Tribe of *Simeon*, both those Tribes had a hand in that Condemnation, which was the most cruel and unjust Sentence that ever was pronounced in the World.

The next thing which we find in the Sacred Records relating to our Subject is, That God to Testify his abhorrence of this sin of Uncleanness, gives it as the 7th. precept to his peculiar People, *Israel*, that they should not commit Adultery; under which Term, Uncleanness of every sort is forbidden; and being the 7th. in order it would seem that the Divine Lawgiver did thereby intimate that they should be as frequent and particular in the Remembrance of this precept as they were to be of sanctifying every Seventh Day, which tho it were appointed for a rest, yet they were hereby given to understand that they were not to spend this Day in Chambering and Wantonness, nor make it the principal Day of their impure Assignations as our

our Modern Debauchees do; and tho' this precept was promulgated from Mount *Sinai* with the same solemnity of Thunder and Lightning as the rest of the Law was, yet God would have his people so punctual in the observation of it, that he added a further sanction to it, by appointing particular punishments for the various manners of breaking it: as he that enticed and defil'd *Virgin* should certainly take her to Wife; but if her Father would not consent to it, the Person that defiled her should pay her Doury; but if the *Virgin* were betrothed and defiled in any place where she might have help upon crying out, then both Parties were to be put to death; but if the betrothed *Virgin* were surprized in the field, or where she could not have help upon crying out, then the Man was only to suffer death, *Exod.* 22. 16. *Deut.* 22. *from* 14 *to the end*, but in case any Man were found lying with another Man's Wife, then both the offending Parties were to be stoned to Death; and if any Husband could prove that his Wife had plaid the Whore with another Man before his Marriage to her, she was likewise to be stoned to death.——And as a further Evidence of God's detestation of Whoredom, it was appointed *Deut.* 23. 2. *That no Bastard should enter into the Congregation of the Lord, even to his tenth Generation*: Nay, so great was the care of the Divine Law-giver to have his select People strictly Chaste and Continent, that he

orders them to provide againſt all occaſions of Laſciviouſneſs, or Incontinence in their very Apparel, and particularly in the 22. of *Deut.* and 12. he commands them to make Fringes upon the four Corners of their Garments, which ſome Commentators underſtand to be Points or Laces to faſten them ſo that their *Nakedneſs* might not be diſcovered on any occaſion, *Breeches not being then in uſe.* In that ſame Chapter Men are forbid to wear Women's Apparel, or Women Men's, leſt thereby there ſhould be an opportunity given to promiſcuous Luſts. By this, *Effeminate Fops* and Maſculine Virago's are alſo rebuk'd: Nay, Common Reaſon teaches us to deſpiſe and abhor ſuch Unnatural Monſters. A Poor Heathen Poet could ſay,

Quem præſtare poteſt mulier galeata pudorem
Quæ fugit à ſexu.

What Modeſty can we expect to ſee
In Women Armed like Soldiers Cap-a pee.

The Almighty is very particular in *Exodus*, *Leviticus*, and *Deuteronomy*, in enumerating the different ſorts of Uncleanneſs, which he would have his People to avoid, and after having forbid under ſevere Penalties thoſe more uſual methods of *Tranſgreſſing the Seventh Commandment*, he forbids Marriage within *ſuch and ſuch degrees of Conſanguinity*, lays reſtrictions upon the uſe of the

the Marriage-Bed it ſelf; and becauſe our nature is ſo deprav'd, that when Luſt has the Reins laid on its Neck, it puts Mankind upon the *ſearch of Unnatural Methods* to ſatisfy it, the Divine Goodneſs conſults our Welfare ſo much as to make thoſe things plainly appear to be ſinful to us by his prohibition, which Nature it ſelf at firſt Glance would have taught us to be ſo, if we did but make uſe of Common Reaſon: And therefore the *approaching to a Woman in her Uncleanneſs*; *and Beſtiality, or Unnatural Comixtion with Creatures of another kind*, Crimes which ought to have been Buried in perpetual Oblivion, whoſe very Names ſtrike Nature with fear and horrour, are expreſly forbid, and the very Brutes as well as the Man or Woman were ordered to be cut off for having ſuffered ſuch a tranſgreſſion of the Law of Nature; and that the People might take the more care to obſerve both thoſe poſitive and Negative precepts, he tells them that for ſuch Abominations the *Canaanites* were to be driven out before them and cut off.

It is alſo worth our Notice, that the Explanation of this *Seventh Commandment* is more at large ſet down in the Sacred Scriptures, than that of any other of the Commandments, and that the Law-giver knowing the Frailty of humane Nature, hath been particularly Carefull and Indulgent in the methods appointed for Preſervation of *Chaſtity*, as well as Juſt in the

methods for discovering and punishing Incontinence.

The Liberty allow'd the *Israelites* in their divorces and the privilege that a new Married Man had of not being obliged to go to War the first year, are sufficient proofs of the Lenity of the Law-giver, and that no Person could pretend any Justifiable reason for their *Incontinence*. A year's time for a Man and a Woman to cohabit was sufficient to establish their mutual Love, and to prevent that Lubricity of the flesh which is discoverable upon first Marriage, and might endanger the Woman's Chastity if too soon deprived of her Husband, and the Man's also if all of a sudden taken from his Wife, especially to follow a Military Employment, which generally abounds with Tentations to Incontinence, and many other Crimes—And answerable to this is the Command of the Apostle, *That the Husband should pay all due benevolence to the Wife, and that they should not defraud one another but with Consent for a time, lest Satan tempt them for their Incontinence.*

Chastity was so strictly enjoyned unto this select people of God, that they were not only forbid to suffer any of their Daughters to be Whores, or any of their Sons to be Whore-Masters, as some think the word which in our Translation *Deut* 23. 17. is *Sodomites*, ought to be rendered, but all manner of immodesty was strictly forbid; and therefore if any Woman seeing her Husband

band and another Man a Quarrelling, should be so impudent in her Fury or Passion as to take the other Man by the *Secret Parts* to oblige him to forbear Quarrelling with her Husband, her hand was to be cut off without any pity, tho' every Man knows that a Pressure or Gripe in those parts would quickly Force her Husband's Antagonist to quit the Fray. —— And by much more reason would those Judges have Condemned Women who put their hands to those parts upon a *Lustful Account*.

The Trials appointed in the *Levitical Law* to find out whether the Jealousie of the Husband was well founded, was likewise admirably Accommodated for the Clearing of the Innocent, and condemning the Guilty. The *Tokens of Virginity* which the Learned tell us never failed in that Climate, were a Convincing proof of the Bride's being a Maid or otherwise, and therefore the Linen in which the Bridegroom and she lay the *first night* was carefully kept by the Parents of the Bride, and taken from the Bed before proper Witnesses, as a security for their Daughter's Honour. If the accusation were found false, the Husband was to be Chastis'd and Fin'd in an Hundred Shekels of Silver to the Father of the Damsel, and if it was found to be true, she was to be stoned to Death for having wrought folly in *Israel*; so that there's no doubt but this Custom had a mighty influence upon Parents to

watch carefully over their Daughters, and on the *Virgins* themſelves to preſerve their Chaſtity.

The Trial to find out whether a Woman had committed *Adultery* after Marriage, was yet more ſolemn and terrible, as may be ſeen in the 5th. of *Numbers*, from the 11th. to the 31ſt. Verſe. And ſeeing the effect of the bitter Water which the Woman was to drink on that occaſion, was altogether Supernatural, *viz.* to make her fruitful if Innocent, and her Belly to ſwell and Thigh to rot if guilty, it plainly demonſtrated that God himſelf was the *Patron of Chaſtity, and Revenger of Adultery*, and the Perſon found guilty upon this occaſion becoming a curſe among the people, it ſhews how odious and abominable that Crime then was in the Eyes of Man as well as in the Eyes of God; and there's no doubt but this had a very great influence upon Women to be *Loyal to their Husbands*, and careful to avoid giving 'em any occaſion of Jealouſie. It's probable that the *Trial of Adultery* by the Fiery *ordeal*, or laying ſo many hot Bars of Iron upon the ground, covering the Woman's Eyes, and making her go over them with her bare Feet, which ſhe burnt if Guilty, and came off without any hurt if Innocent, was an Apiſh Imitation of this ſolemn and ſevere *Jewiſh Trial*, as many other of the Popiſh Superſtitions are fooliſh and unwarrantable Imitations of the *Jewiſh* Ceremonies; but as they

they have not the Divine Institution for their Warrant, they come always short of the desired effect, and turn to the disgrace of the Inventers and Practitioners.

It also deserves our observation that the flux of the Natural Seed in Man, the menstrua in Women, and their ordinary purgations after Child-bearing, rendred them unfit for publick worship, and were accounted unclean. Nay even the very Lawful Act betwixt Man and Wife went under that denomination; because, as it is well observed by Divines, 'the Corruption of 'Nature is more apt to discover it self in 'that Lawfull act, than perhaps in any o-'ther, and becaufe Original Corruption is 'Conveyed unto us in our first Conception 'by that very substance whereof we are 'made.'

The next scriptural Instance that Occurs, is in the 25th. of *Numbers*, where we have an account that the *Moabites* and *Midianites* being afraid of the Children of *Israel*, the King of the *Moabites* sent for *Balaam*, a false Prophet and Enchanter, to Curse them, that he might the more easily prevail over them; but *Balaam* finding that it was not in his power to Curse those whom God had Blessed, gave them advice to send out their *Beautiful Women* among the *Israelites* to tempt them to Uncleanness; which if they could, he knew that it would render them odious in the sight of their Holy God, and bring down Judgments

upon

upon them from the Almighty hand of *Jehovah*, who had given them such Laws for the preservation of their *Chastity* as distinguished them from the polluted Nations of the Earth. We must take notice by the way, that the *Moabites* were the Descendants of *Lot*'s Incestuous Brood by one of his Daughters, and 'tis very probable that they look't upon *promiscuous Copulations* to be sufficiently Authoriz'd by the unhappy slip of that Good man, which together with their zeal to save their Country, made them ready enough to prostitute themselves to the *Israelites*—And they notwithstanding the prohibition and Laws of that God who had chosen them for his peculiar people, called them his first born, destroyed the *Egyptians* and *Amorites* for their sakes, and as he told them himself, because of such pollutions, yet they, whom *Balaam*'s Magick could not Enchant, were so much bewitched with *Lust* towards the Daughters of *Moab*, that they first committed Whoredom with them, and then committed Idolatry to please them; so easie and natural is *the transition from a wicked Life to a false Religion.*

This Lewd and Ungratefull Practice did quickly kindle the Anger of the Lord against them, which was no other way to be expiated but by the Death of those who had been *Ring-Leaders of this Uncleanness and Idolatry*, and therefore God Commanded the Judges and Magistrates by the Mouth of his Servant *Moses*, every one to slay

slay those Ring-Leaders and Heads of the people in their own Jurisdiction, who had polluted themselves, and to hang them up against the Sun, in the face of which they had committed these Abominations; so that a *Thousand* of those profane Great men were hanged, as the Learned do compute, and *Twenty Three Thousand of the Common people* were consumed by the Plague for their Whoredom.

In this General Instance of Uncleanness there is one more particularly taken notice of by the Scripture, *viz.* That of *Zimri*, a Prince of the Tribe of *Simeon*, with *Cozbi* the Daughter of a Prince of *Midian*. By the reading it would seem that this man was so far besotted with his *Lustful Passion*, as neither to regard the Command of God for hanging up other Great men that were guilty of the like Crime, nor the hand of God which was gone out against the Common People, destroying those by a burning Plague who just before were burning in their Lusts, but in the very heat of God's Anger, and while the Congregation were all in Tears for their Sins and Judgments, as if he would out-brave the wrath of God and insult over the Calamities of the people, he brought his *Midianish Whore* in the sight of *Moses* and all the Congregation into his Tent, and as he made himself thus a *Remarkable Sinner*, the Lord did pursue him with as Remarkable a Judgment, by stirring up *Phinehas* to go beyond the ordinary bounds of his Vocation

Vocation and become Executioner of his Justice upon this *Lustfull Gallant*, whom together with his Whore, he thrust through with his Javelin; so that instead of sending a Priest to give him absolution, God Commissioned a Priest to be the Messenger of dispatching him to everlasting flames in the very mids of his own *Impure flames*; and while not only the names of Common Sinners, but even those of other Great men who were hanged for the same Crimes are buried in oblivion, the Name of this Prince and his Tribe are conveyed down to *Posterity to perpetuate the Memory* of his Infamy; and this Remarkable Zeal of *Phinehas* was so well pleasing to God, that the Plague amongst the People did immediately cease upon it.

It's an observation naturally deducible from this passage, that the Chief Magistrate ought to punish *Great Men* in an Exemplary manner for such Great and Heinous Crimes as *Whoredom* and Idolatry. Here the great ones are hung up before the Sun, while Sinners of a lower rank are suffered to rot by a Common Contagion. From hence also we may observe, *That then a Reformation may have prospect of Success when Ministers and Magistrates concur in it, as here* Phinehas *did with* Moses.

The horrid advice of *Balaam* beforementioned, puts me in mind of the Counsel which Cardinal *Mazarine* is generally charged with as to *England*, viz. *That the best*

beſt way to make us Papiſts, was, to debauch our Morals, particularly by Whoredom. We find by the Inſtance juſt now related, that Uncleanneſs is a ſtrong attractive to Idolatry, and whether the Lewd Example of the Court which overſpread the Nation with Debauchery, did not very much promote the *Popiſh Intereſt* in former Reigns, and likewiſe lay the Foundation for that *Atheiſm*, *Deiſm*, and *Socinianiſm* which doth ſo much abound in this (now that the Debauchees cannot find their Account in Popery) let Experience teſtify.

If the *Advocates of Lechery* ſhould object, that the puniſhments abovementioned were inflicted upon the People becauſe of their Idolatry, and not upon the Account of their Infamous Commerce with the Daughters of *Midian*; it is eaſie to anſwer them that they were puniſh'd for both in Conjunction; and the Apoſtle in the firſt of *Corinthians*, 10. and 8. aſſigns their *Fornication* as the Cauſe of their Judgments; it being indeed the Original Cauſe, and as has been ſaid already, Whoredom and Idolatry have a Natural Tendency to one another, and therefore Cardinal *Mazarine*'s Receipt abovementioned for perverting Proteſtants to be Papiſts, may very well paſs with a *probatum eſt*.

There's one thing more to be taken notice of in this Inſtance, and that is, the Judgments which this Whoredom brought upon the *Midianites* as well as upon the Children of *Iſrael*. It is well enough known that

that Corrupt Nature is prone enough to Revenge, and there's little reason to doubt but the *Israelites* were incens'd enough against those of *Midian* for this Great Injury they had done them, yet the Almighty thought fit to whett their Revenge and Commanded them *to Vex the* Midianites *and Smite them, because they vexed them with their Wiles, and beguil'd them in the matter of* Peor *and* Cozbi, that is by enticing them to Idolatry and Whoredom, *Peor* being the Mountain where the *Midianitish Baal* was worshipped, for *Baal* was an Appellative Name to Heathen Idols, as *Mary* is to the Popish ones, but distinguish'd by the places where the most Famous Statues or Pictures of 'em were worshiped, as our Lady of *Loretto*, Lady of *Prague*, *&c.* now a days.

So that here's a War declared against *Midian* with as good Authority and for as great and weighty Causes as ever any War was declared under Heav'n.

The Execution of which we have an account of in the 31. Chap. where it's recommended unto *Moses* as the last Military Exploit that ever he was to perform to Avenge the Lord and the Children of *Israel* of the *Midianites*, which was accordingly done by an Army Contemptible for Number, *viz.* 12000 Men, who destroyed a Numerous People, Governed by 5 Kings, put all their Males to the edge of the Sword, their Kings not excepted, and amongst the rest *Balaam* the false Prophet

was

was slain as a just reward for his pernicious Council, and so the Riches which he acquir'd and was so covetous of, that for the Lucre of 'em he would act contrary to God's Express Command, became a prey to the *Israelites* against whom he had given such Hellish advice.

It is also observable that *Phinehas* who had formerly signalized his Zeal, is sent along with the Troops, which was both a great Honour to him and an Encouragement to them as fighting under the Auspices of Heaven, and had it been otherwise they could never possibly have Conquer'd such a great People as the *Midianites* appear to have been 3 by the Number of the Women saved that had never known Man, *viz.* 32000, their Sheep which were 675000, their Beeves 72000, and Asses 61000; so that God powred Contempt upon that Effeminate Whoring Nation in destroying them by such an Inconsiderable Number of men.

It's also to be observed that *Moses* was very Angry with the Captains for having saved all the Women, and the reason given for it, is this, Because they had enticed the Children of *Israel*, first to Whoredom and then to Idolatry; and therefore he Commanded every Woman who had known a Man to be destroyed, and thus those Women who thought to have sav'd their Country by Prostituting themselves, did thereby accelerate the destruction of themselves and their Country too,

and

and the *Midianitish* Men who consented to this Hellish Stratagem of exposing their Wives, to save themselves did thereby procure the ruin of both, and their Virgins became a prey to the Conquerors.

The just hatred of God against this *Impure Nation* appears likewise in this, that their Furniture, Gold, Silver, &c. was not to be made use of by the *Israelites*, 'till purified by Fire and Water, according to the nature of the thing; so abominable in the Eyes of God are *all those things sported with the Flesh*.

There are some who make an exception to the truth of this History of the Total destruction of the *Midianites*, because they afterwards invaded *Israel* in great Multitudes in *Gideon*'s time, but the solution is easie; by the Total destruction may be meant that of the Generality; or some of them might escape to the Neighbouring Nations, and return again with Foreign Colonies to re-inhabit their desolate Country, which the *Israelites* were not to stay in, but press'd forward towards the Land of *Canaan*, and so the new Inhabitants assuming the Name of the Country might invade the *Israelites* in the days of *Gideon*.

We have seen the destruction of *Midian*, occasioned by their Uncleanness, but that of the *Moabites* was respited for a while, because they were the off-spring of *Lot*: Of such advantage is it to be descended of Godly Parents, tho' in an illegal manner.

We

We have already considered Incestuous and Unlawfull Marriages, as they were forbidden to the *Israelites*, whom God would have distinguish'd from other Nations, not only in respect of the purity of their Morals, but even in their Apparel, Hair, and laudable Customs: as *Maimonides* and others think: And we come now to consider those Incestuous Marriages and Promiscuous Copulations, as the Causes of the destruction of the *Egyptians*, amongst whom they had dwelt; and of the *Canaanites*, in whose Land they were to dwell, as it is particularly expressed in the 18th Chapter of *Leviticus*. - It's true that all along in the Book of *Exodus* the Chief Crime of the *Egyptians* taken notice of, is, Oppression and Persecution; but, as we have said before, Persecution and Uncleanness are Generally Companions; and we find that the multiplication of the *Hebrews* was one great Cause of the Envy and Hatred of the *Egyptians* towards them, which being the usual Blessing and Reward of Chastity was a severe Reproof to the Lascivious *Egyptians*, which no doubt did heighten their Enmity to the Children of *Israel*. —And by the Prophet's Reproof in the 20. and 23. Chapters of *Ezekiel*, That *Israel* had plaid the Harlot in the days of her Youth, when she was in the Land of *Egypt*; there's reason to think, that too too many of the *Israelites* were infected with the corrupt Example of the *Egyptians*, who for their Promiscuous Venery are Compared to Asses

and Horses, by the Prophet, in these words, *Whose Members are as the Members of Asses, and whose Issue is as the Issue of Horses.* Historians tell us, That it was usual amongst the *Egyptians* for Brothers and Sisters to Marry together; and that they made a Statute for the Lawfulness of it, because *Isis* their Goddess was Married to her Brother *Osiris.* Then seeing the *Israelites* had convers'd amongst them 200 Years, and had not only seen but learned their Corrupt manners, and been witnesses to all the plagues inflicted upon them on that Account, there could not be a more proper Caution given them, than to beware of their Practices. - It is also to be observed that the *Arabians*, amongst whom the *Israelites* wandered, married none but their own Kindred; That the *Persians* held it Lawfull for the Fathers to marry with their Daughters; and the *Parthians* accounted it no Crime for the Mothers to marry with their Sons; so much were those *Eastern* Countries drowned in Uncleanness; whence it is plain that Whoredom was one of the principal Causes of their destruction. It's true, that in *Abraham*'s time it would seem that such Incestuous Marriages were not Common amongst the *Egyptians*, otherwise his advice to *Sara* to (say that she was his Sister) would have been no Argument to make the *Egyptians* conclude, that she was not his Wife: But it is plain from Historians, that afterwards they grew more licentious. And thus

Ptolemey,

Ptolemy Philadelphus married his Sister *Arsinoe*, and *Soter* and *Philopater*, *Egyptian* Kings, did also marry their own Sisters: And it's a known Story of the *Persians*, that when *Cambyses* King of *Persia* had a mind to his youngest Sister, and ask'd his Judges whether there were any Law against it; they answered him, That they knew none, but that there was a Law, that the King's of *Persia* might do what they would——Then 'tis also known that the *Messagates*, *Troglodites*, *Brachmans*, and other *Eastern* People, allowed a Community of Wives, their Philosophers taught it, and *Crates* and *Cabades* Kings of *Persia*, made Laws for it.

Another of the Crimes forbidden to the *Israelites*, and which the *Canaanites*, and those *Eastern* People were guilty of, was, causing their Seed to pass through the fire to *Moloch*, by which some understand that in a most filthy manner they consecrated their Sperm or Seed to their Idol *Priapus*, as *Baal*'s Priest offered their Blood to their Idol, 1. *Kings* 18. and as the *Manichees* and *Gnosticks* mixed the Eucharist with humane Seed; tho' the Current of Interpreters carry it for making their Children pass through betwixt two fires, and sometimes offering them as a burnt-Sacrifice in Honour of their Idol.

They are also charged with *Sodomy*, or the Unnatural Lust of Men towards Men, to which they were given up by the Just Judgment of God as a due punishment for

their Idolatry. And at the diſſolution of the Monaſteries here in *England*, our Anti-Chriſtian Idolaters were found to have polluted themſelves in this manner; which Crime as it brought Hell upon the *Sodomites* before their time, (that is, brought Fire and Brimſtone upon them before they went off the Earth,) ſo this horrid Uncleanneſs of the *Monks* procur'd the diſſolution of the Monaſteries by *Henry* VIII. before their Religion was diſcharged out of the Nation.

The *Egyptians* and *Canaanites* are alſo charged with Beſtiality, their Men and Women having committed Confuſion with Beaſts, and thus *Paſiphae* is accuſed of having accompanied with a Bull, *Polyphantes* with a Bear, *Semiramis* with an Horſe, and the Women of *Mendis* in *Egypt* with Goats. —Nay if we may believe the Fables of the *Jews*, the falſe Prophet *Balaam*, who was ſlain amongſt the *Midianites*, was guilty of Beſtiality with his Aſs, which they fooliſhly collect from thoſe Words of the Beaſt, *viz. Am not I thine Aſs which thou haſt ridden upon*? It is alſo obſervable, that thoſe brutal Commixtions were puniſh'd by the Infamy of the Criminals, as well as by their deſtruction, for we read, that the Monſtrous Births have many times diſcovered thoſe Unnatural Crimes, and that ſometimes they have been betrayed by Heterogeneous tho perfect Births. And thus *Plutarch* tells us of a Boy begotten betwixt a Man and a Mare, and of a Girl betwixt

betwixt a Man and an Ass——And *Olaus Magnus* mentions a Man begotten of a Woman by a Bear, who was thereupon called *Ursus*, and of whom many Great *Danish* Princes did afterwards descend.—It's true that *Galen* denies that there can be any such Generation of Mankind, but others maintain it upon this reason, *That the Partial Cause being more Noble prevails over the less Noble, as it is many times seen that a fair Woman hath brought forth a Black-a-moor.*

In fine the Land of *Canaan* being polluted by those abominations, Vomited out her Inhabitants, the Posterity of *Cham*, who did so impudently behold and revile his Father's Nakedness, and is thought to have revived the Vitious manners of the old World in his Posterity, the *Sodomites* and *Canaanites*, and thus we have an account of two more Great Nations destroyed by their Uncleanness, *viz.* the *Egyptians* and *Canaanites*, whose Practices the *Israelites* were Commanded to avoid, as they would not run the hazard of the same or greater Judgments.

The next Remarkable Instance we meet with in Scripture, is that of *Sampson*, who having a mind to take one of the Daughters of the *Philistines* to Wife, for which some Commentators are of opinion that he had a particular Revelation, or at least a Divine Instinct, she proved unfaithfull to him, and as *Levi Ben Gerson* alledges, the *Philistine* youths Committed Adulte-

ry with her, and by that means came to the knowledge of her Husbands Riddle: and this Interpretation he thinks to be favoured by *Sampſon*'s ſaying, *That if they had not Plowed with his Heifer they had not found out his Riddle*, but whether it were ſo or not, this is certain, that ſhe was guilty of the breach of Conjugal Fidelity, which iſſued in the deſtruction of her Family and People, that ſhe thought to avoid by this piece of Treachery. This is alſo certain, that ſhe afterwards defiled the Marriage Bed, when *Sampſon* went away from her in Anger, upon the Account of diſcovering his Riddle, which makes *Levi Ben Gerſon*'s Accuſation ſo much the more probable, eſpecially if we conſider that ſhe was by her Father beſtowed upon *Sampſon*'s Companion, *viz.* one of thoſe that had accompanied him at the Marriage ſolemnity; which diſcovers the Looſneſſes of the *Philiſtines* in a very Emphatical manner, and made *Sampſon* a very Juſt inſtrument of Revenge upon 'em and perhaps the Fulſomeneſs and Cunning of their Crime was very aptly puniſhed by tying thoſe ſtinking and Cunning Creatures the Foxes tail to tail with Fire-brands betwixt them, by which they burnt the Corn-fields and Vineyards of the Crafty and Impure *Philiſtines*. The objection which ſome make againſt this Story, *viz.* That it was impoſſible to find ſo many Foxes, is frivolous; it's plain that thoſe Creatures were very Numerous in *Syria* and

Paleſtine

Palestine; and they are mentioned in the *Canticles* as spoilers of the Vines, for these Creatures are great admirers of Ripe Grapes; so that for such an Extraordinary Person as *Sampson* to catch such a Number of Foxes where they did so much abound, was no hard matter; It's certain that they were the most proper of any Creature for his purpose, seeing they frequented the Corn-fields and Vineyards, and by Consequence run straight thither; whereas if he had made use of Dogs, they would have run to the Houses where the People might easily have Quenched the Brands.

The next thing observable in this passage, is, the Just punishment which was inflicted upon *Sampson*'s Treacherous wife, and her Father, *viz.* That the *Philistines* burnt them with fire, a very proper punishment for such a Lustfull Family as this appears to have been, both by *Sampson*'s Wife's proving false to him, who was certainly able enough to perform his Conjugal duty, and also by her Father's incestuous offer of the younger Sister to *Sampson*, which shews that the fear of God was not in the Family: And this Villainous practice of theirs did not only draw destruction upon themselves, but on their polluted Country, and therefore this Revenge of destroying their Corn and Wine in the first place was very proper, idleness and fulness of Bread being great provocatives to Uncleanness, and the old saying is found to be true *sine Baccho &*

Cerere friget Venus. Take away Corn and Wine, and Lechery will ceaſe. But this was not all the puniſhment inflicted upon that Impure People, for he ſmote them hip and thigh where ever he met them, and ſhortly after killed a thouſand of 'em with the Jaw bone of an Aſs; and thus a Villainous People were cut off in an Ignominious manner, by the Jaw bone of one of the dulleſt and moſt deſpicable Beaſts.

The next Inſtance of Divine Wrath againſt Fornication is *Sampſon* himſelf, who tho' he had been the Executioner of Gods Juſtice upon the Impure *Philiſtines*, yet fell into the ſame Crime, and Repeated it to the eminent danger, and at laſt to the loſs of his Life: He was once Beſieged by the *Philiſtines* in *Gaza*, when he was with a Whore, and tho' God had not deſerted him then, ſo that he eſcaped them by his great ſtrength and carrying away the Gates on his Shoulders, yet he was ſo far from taking warning, that he becomes enamoured of the Strumpet *Delilah*, and was ſo much beſotted with his Luſt, that tho' ſhe had given him many demonſtrations of her Treacherous deſign to betray him into the hands of the *Philiſtines*, yet he could not reſcue himſelf from her ſnares, but at laſt became a Prey and Scorn to his Enemies, a Scandal and a Reproach to the People of God, and an occaſion of Triumph to Idolaters, who aſcrib'd their Conqueſt over him to their Idols, and put him in Priſon

Prison in that same City where he first committed Uncleanness.

This is a second Scriptural Instance of snares laid against the Church of God by Unclean Women, the first being by the *Midianites*, and the second by the *Philistines*. which tho' they prov'd fatal to the People of God for a time, yet both of 'em ended in the destruction of the Contrivers and Abettors; for the *Midianites*, we have heard were Totally destroyed; and now we find that *Sampson* destroyed more *Philistines* at his Death than he did during his Life, and those the Lords or Chief of 'em too.

Nor is it unworthy our observation that the *Papists*, who attack'd the *Protestant Religion*, and endeavour'd to undermine it in *Charles* II's. time, by Court-Whores, and others; tho' they had success for a while, yet their designs have turned to their own disgrace, and come to nothing at last.

We proceed next to the Instance of the *Levite's* Concubine and the Men of *Gibeah*. This Woman having plaid the Harlot left her Husband, whose Anger she dreaded, and went to her Father's House in *Bethlehem Judah*. By the *Levitical* Law it was more odious in a Priest's Wife or Daughter to be an Whore than in another, and therefore 'tis probable that to avoid the shame and punishment due to her for her Crime, she fled to her Father's House; whither the good *Levite*, being willing to be reconciled goes to bring her home again, and being benighted

nighted in his return, would not lodge amongſt the Uncircumcis'd *Canaanites* in any of their Cities, but turns in to *Gibeah* of *Benjamin*, where he promis'd himſelf a Hoſpitable Reception and ſafe *Aſylum*, but to his ſorrow found it far otherwiſe, and inſtead of a *Zoar* met with a *Sodom*, the Wicked Inhabitants took no notice of this ſtranger, who was left deſtitute of a Lodging in their Streets, till a certain good old Man, who came from his work in the Evening, did Hoſpitably take him in and entertain him: But immediately after, those Children of *Belial* beſet the Houſe, and offer'd the *Levite* the ſame Unnatural Indignity and Affront that the *Sodomites* offered to the Angels, who were *Lot's* Gueſts; and this old Man took much the ſame method to divert their wicked purpoſe, that *Lot* did to divert that of the *Sodomites*. In fine, the poor *Levite* eſcaped from having any violence done to his own Perſon, but his Concubine, whom he ſo entirely loved as to be reconciled to her after her having defiled his Bed, and for whoſe ſake it's probable among other Reaſons he would not lodge in any of the Heathen Towns in his way, was ſo unnaturally abuſed by thoſe Villainous Inhabitants of *Gibeah*, that ſhe died. The method which was hereupon followed by the *Levite* does ſufficiently diſcover his Reſentment of this affront, for taking her Corps up, tho' he knew that ſhe was juſtly thus puniſhed by God for her former Uncleanneſs

neſs, ſo as her ſin was eaſie to be read in her Judgment, yet knowing alſo that the inhabitants of *Gibeah* had committed an horrid and tremendous piece of wickedneſs, he divided his Concubine into twelve parts, and ſending them to the reſpective Tribes of *Iſrael* appeals to them whether any ſuch wickedneſs as the violation of a ſtranger's Chaſtity and Life had been perpetrated amongſt them ſince their coming out of *Egypt*, where their Forefathers had been ſtrangers, and therefore deſires them to Conſult what was fit to be done for the Expiation of that unheard of Crime. Thus this poor Woman's Limbs were ſent about as ſo many Monuments of her Infamy and God's Juſt Judgments againſt her Adultery, and as ſo many Evidences of the profligate manners of the *Benjamites*. But tho' here was an end of her puniſhment, ſo was there not of theirs; for the whole Kingdom of *Iſrael* aſſembled againſt them, and the *Benjamites* being ſo wicked as not to puniſh the offenders at their Brethren's deſire, but to ſtand in their defence, the matter iſſued in a Civil War, which, tho' unfortunate at firſt to the *Iſraelites*. becauſe of their not having made due application unto God, and that they relied too much upon their own ſtrength, yet ended at laſt, almoſt in the utter deſtruction of the Tribe of *Benjamin*, who together with their Cities were deſtroyed; and they who had formerly been ſo Unhoſpitable to the poor *Levite*, are now forc'd to ſhelter themſelves in a Rock; and

they

they who had been ſo inhumane as to Raviſh another Man's Wife, had never a Woman left amongſt them to propagate, or continue their Name to poſterity; ſo bitter are the Fruits of Uncleanneſs in the reſult and digeſtion, how pleaſant ſoever they be to Corrupt nature in the Enjoyment; and thus we have done with another Inſtance of a People's being ruined by Uncleanneſs, 25000 *Benjamites* being cut off for defending this horrid Villany, and the ſtain of their impurity indelibly fix'd upon them to all Poſterity.—The *Rabbins* according to their manner, aſſert many fabulous things concerning this paſſage, as, that 1000 of the *Benjamites* fled into *Europe* after this diſaſter, becauſe they found that their Brethren had ſworn their deſtruction, that they had killed all their Women and vowed they would give them none of their Daughters, which was like to put an end to their propagation; but their flying into *Europe* being contrary to the Text, it's not worth taking notice of, only this we may obſerve, that their Luſt and Uncleanneſs hurl'd them headlong from one Calamity to another; for after they had eſcap'd the Fury of the Sword, they were reduced to very pinching ſtraits being not only deprived of the Converſation of Women, which it's natural for all Men to deſire, but likewiſe deprived of their neceſſary aſſiſtance, without which Men cannot at all ſubſiſt, or if they do, its but very uncomfortably, and as if Divine

Juſtice

Justice would have them read their sin in their punishment: After all the endeavours that were us'd to supply them with Wives they were constrained because of their want of a sufficient Number to take Wives *per* force for themselves, to answer the Ends of Nature, who had by force taken away another Man's Wife to satisfy their Unnatural Lust.

The horrid Debauchery of *Eli*'s Sons who lay with the Women as they assembled at the door of the Tabernacle of the Congregation is one of the next Instances we meet with in the Sacred Scriptures; a Practice so foul in the Eyes of all mankind, that they can more easily bear with the House of God's being made a Den of Thieves and Robbers than a Den of Harlots; nay such Practices have been so much detested amongst the more refin'd Heathens, that tho' we read of *Eleusina Sacra*, which most Authors think to have been profane and Lascivious Rites, and tho' we read also of Temples and Groves dedicated to *Venus*, where Women prostituted themselves to all comers, yet we read likewise that the Temple of *Isis* was destroyed and his Priests dispersed for a Villainous Intrigue of Seducing and Debauching a Matron under the Notion of the God *Isis* having desired her Company.

The *Rabbins*, tho' the *Jews* be known to be a Lascivious Unclean People and much addicted to Polygamy and Whoredome, are so much ashamed of this Villainous practice

of

of *Eli*'s Sons, that they endeavour by their Comments to have it thought that they did not Debauch the Women, but only by delaying their Sacrifice obliged them to sleep or stay whole nights before the Door of the Tabernacle, or at furthest perswaded them to lie with their own Husbands, if they were legally clean before they performed their Sacrifices. Thus *Levi Ben Gerson* and others, but *Josephus* the *Jewish* Historian owns plainly that they Debauch'd other Men's Wives, partly by Violence and partly by Bribery, and by that means rendered the Worship of the Lord Contemptible and brought Judgments upon themselves and upon the whole people, for not long after, we find that they were slain in a Battle against the *Philistines* and the Ark of God which they had the charge of, was taken, as if God would suffer the symbol of his presence to be amongst the Impure and Uncircumcised *Philistines* and kept by them, rather than it should stay amongst the Unclean *Israelites* who by their Religion were obliged to Purity and Chastity.

It has been hinted before that the Lechery and Uncleanness of the popish Clergy contributed to the dissolution of their Monasteries in *England* and elsewhere which we shall touch upon again in it's proper place, but it may not be improper to take notice here, that *Socrates* gives us an Account, that private Confession was abolish'd at *Constantinople* because a certain Presbyter

ter to whom a Matron had Confeſſed her ſelf guilty of an heinous Offence, enjoined her to ſtay in the Church and apply her ſelf to Faſting and Prayer, under pretence of which ſhe was found to be naughty with the Deacon; whereupon, *Nectarius* the Biſhop of *Conſtantinople* aboliſh'd that method of Confeſſion.

But to return again to *Eli*'s Sons, their puniſhment did not terminate in their own Perſons, but reach'd their Father, who, as *Joſephus* thinks wept continually after God had revealed to him that both his Sons ſhould be ſlain in one day, and the Scripture tells us, that he fell backward and broke his Neck upon the receipt of that fatal News. It reach'd alſo the Wife of one of 'em, who died upon the News of her Husband's death, and the Arks being taken; and it reach'd alſo their Poſterity who were for ever excluded from the Prieſt's Office and had a perpetual Poverty entailed upon them, as a Curſe, and to make them the more ſenſible of the dignity, from whence they had fallen, they were condemned to be a ſort of ſlaves to the High-Prieſt of the ſucceeding Family, of whom they were to beg a morſel of Bread and Employment, ſo naturally does the Curſe of Poverty or of bringing a Man to a piece of Bread follow upon Whoredom and Uncleanneſs.

There are ſome other Inſtances of leſſer note, as *Saul's* forcing his Daughter *Michal*, after ſhe had been married to *David*, to

to marry another Man, which was an act of Unncleaneſs and Tyranny too, and had no doubt, its influence amongſt others of that Prince's Tyrannical and Impious Acts to haſten ruin upon him.

The Inſtance of *Abner*'s going into *Rispah*, *Saul*'s Concubine, which Interpreters think he did in an Adulterous manner, and not by way of Lawfull Marriage, deſerves our Remark; for hereby *Saul* ſuffered in his Fame after his Death, and he who had compelled his Daughter to defile her Husband's Bed, had this Ignominy and puniſhment inflicted upon his Son, that he ſaw his Father's Wife diſhonourably defiled, and *Abner*, who was guilty of that Villanous Action, took occaſion, becauſe of his Reproof, to Revolt from him and to transfer the Kingdom to *David*, and as he went about to effect it, fell into the ſnare which *Joab* had laid for him, and loſt his Life.

We come, in the next place to *David*'s Adultery with *Bathſheba*, a Crime, which hath many aggravations, to be committed by *David* a prophet who inſtructed others in the Law of God, and did ſo groſly break it himſelf, to be committed by *David*, a King who ought to have defended the Chaſtity of his Subject, and not to have violated it himſelf; to be Commited by *David* a holy Man, who did thereby expoſe Religion to be ridicul'd, and laid a ſtumbling block before others, to commit the like Crime becauſe of his Example, then if we conſider the time, it was when his

his Generals and Army were expos'd to the Fury of their Enemy in a Siege, when he ought to have been more ſollicitous for the honour and dignity of his Crown and for the ſafety of his Subjects: Then if we conſider the Perſon, againſt whom this Crime was committed, we find it to be againſt a Brave, Valiant and Faithfull Friend and Subject, who would not indulge himſelf in his Pleaſures and Accommodations, while the Ark and People of the Lord abode in Tents; tho' *David*, who was his Sovereign, allowed him, nay Commanded and Enticed him to do it, which heightned and aggravated the Crime of that Holy man, who acted herein Hypocritally and Scandalouſly to cover his Iniquity and gave occaſion to the *Iſraelites* to think that as for Perſonal Converſation they had made but a ſorry Exchange betwixt *Saul* and *David*, for we don't find that Tyrant accuſed of Perſonal Uncleanneſs. But the bloody part of the Scene is ſtill to be acted, *David* finding that he could not effect his deſign by Hypocriſy, hath recourſe to downright Violence and Murder, his Intrigue to make *Uriah* drunk, which he thought might provoke him to a deſire of his Wife, having miſcarried, he reſolves to cut him off by the Sword of the *Ammonites*, and that too, in a fraudulent manner by ordering him to be ſet in the front of the Battle, and commanding the Men to retire from him that he might be ſmitten: Nay, ſo eager was he to have this Poor Man's

life, in order to cover his own Uncleanness, that he was content to Sacrifice the Lives of many more of his Subjects, so that this could be but effected; so natural is it for Uncleanness to be the Parent and occasion of Murder.

The Crime is still further aggravated if we consider how deliberately it was committed, how long he continued without Repentance, and what a severe Judgment he gave against himself, when *Nathan* the Prophet propounded the Case to him by way of Parable. So much for *David*'s Crime; we must now consider that of *Bathsheba*, she Wash'd and Bath'd her self in open view of the Palace, otherwise *David* could never have seen her from the Roof of his House, which argues her to have been very Immodest, nor do we find that she made any opposition to the proposal when 'twas made to her, so little regard had she either to the Law of God or her own and her Husband's Honour. It remains then that we come to the punishment inflicted upon both.

The Judgment pronounced by *Nathan* against *David*, was, That the Sword should never depart from his House, that the Lord would raise up evil against him out of his own House, that he would take his Wives before his Eyes and give them unto his Neighbour, who should lie with them in the sight of the Sun, and that the Child which he had begot in Adultery, should surely die, all which was exactly fullfilled,

ed, as we shall see in the following Instances.

The first part of the punishment inflicted, was the Death of the Child, and how near that went to *David*, may easily be perceived by his afflicting himself with fasting and lying all night upon the Earth while it was sick, and there's no doubt but this part of the punishment reach'd *Bathsheba* as well as him, seeing 'tis reasonable to suppose that the Death of a Child, for whom she had broke through all ties, Divine and Humane, must go very near her.

The next part of the punishment displayed *David*'s Sin in Legible Characters, and brought an horrid Disgrace upon his Family, *viz.* The Incest of his Son *Ammon* with his Daughter *Tamar*, the Story and Consequence of which is as follows.

Tamar, being a fair Woman, *Ammon*, her Brother fell in Love with her, but knowing that she was within the forbidden degrees of Consanguinity; he found he could not Lawfully enjoy her. Before we proceed any further in the History of this affair, it is proper to consider, that this Damsel's Mother was *Maacha* Daughter to *Talmai* King of *Geshur*: *Rabbi Kimchi* says, That *David* took this Lady Captive, and being himself Captivated with her Beauty, defil'd her and begot this *Tamar*, and that persevering in his Love to *Maacha*, tho' a Heathen, he made her a *Proselyte*, and did according as it is prescri-

bed by the *Levitical* Law, *Deut.* 21. *viz.* Shav'd her Head and Eyebrows, cut her Nails, *&c.* and took her to Wife. *Lyranus* and some of the later *Rabbins* say, That when *Maacha* was taken, she was with Child of this *Tamar* by another Husband, and this they think, favoured by her saying to *Amnon*? *Speak unto the King for he will not with-hold me from thee*: But Modern Interpreters do with more reason think that she only said this to put him off, for if they could have been married by Law, *Amnon* would not have pin'd for her, but have straightway demanded her of the King, who was so indulgent to his Children, that he would never have refused it, if it could have been Lawfully Granted, and therefore *Amnon* knowing that this could not be done, he burned and consumed away in his Unlawfull Love, which prevented his sleep, disordered his stomach, hindered his digestion and occasioned a paleness in his Countenance, which made his Friend *Jonadab* to guess at his Malady and put him upon that fatal Intrigue to satisfy his Lust, *viz.* To feign himself sick, and to desire of his Indulgent Father when he came to see him, that his Sister *Tamar* might come and make him some Cakes, by which means he should have an opportunity of satisfying his passion, and this being accordingly put in Execution, he ravish'd her, and then his hatred to her became as excessive as ever his Love had been, so that tho it was his Interest to have concealed his

his Villainy both upon the Account of his Reputation and safety : His fury was so outragious that as he had forc'd her into his Bed, he forc'd her also out of his Chamber, which presently divulg'd his own shame. The *Rabbins* according to their fabulous manner, alledge, that this hatred proceeded from the bitter Reproaches and Words which *Tamar* made use of against him during the Rape, or from his having hurt himself while he struggled with her, but the more probable reason is that it proceeded from those stings of Conscience and that perturbation of mind which usually attends such Villainies - and thus *Nero* hated his Mother Mortally, and at last ordered her to be murdered after he had committed Incest with her, but in the Case of *Amnon* there was something of a special Providence, God would have *David*'s sin legible in his punishment, and therefore that the shame of his Children and Family should be publick ? nay it's plain, that God deprived him of his ordinary sagacity, when he so easily consented to *Amnon*'s desire of having his Sister *Tamar* to bake him some Cakes, which was enough to Minister cause of suspicion, that some wicked design lay conceal'd at bottom, and in like manner he was deprived of his sagacity when about two years after he consented to *Amnon*'s going to *Absalom*'s Feast at the sheering of his Sheep, for he might easily have conceived that his Daughter *Tamar* who remained desolate in her

Brother *Abſalom*'s Houſe, kept the Memory of the indignity which *Amnon* had done to her freſh in *Abſalom*'s mind, and that *Abſalom* being an Ambitious Man might alſo be prompted to cut off *Amnon*, who was *David*'s Eldeſt Son, that he might make way for himſelf to ſucceed, but ſo God would have it, that his Judgments denounced upon *David*'s Houſe, becauſe of his Murder and Adultery, might be Executed; and therefore *Amnon* is not only ſuffered to go, but the reſt of the King's Sons ſo much deprived of their Reaſon and Courage, as, that they could not prevent this horrid Fratricide; and thus *Amnon*, whom *David* had ſpared out of a fond affection, tho' he ought to have died by the Law, was Juſtly cut off for his Inceſtuous Rape, and as *David*'s Uncleanneſs was puniſh'd by Inceſt betwixt his own Children, ſo his Murder is puniſh'd in that ſame manner by this Fratricide Committed by one of his Sons, upon another, which was an early preſage of *Abſalom's* uſurpation, by taking the Sword of Juſtice out of his Father's hand. This muſt without all doubt have been a very ſenſible affliction to *David*, to have one Son Murdered, and another obnoxious to loſe his Life by the Law for the ſaid Murder. It muſt needs alſo pierce him to the heart to hear the Reproaches of the wicked, who no doubt upbraided him with the Ungodly Lives of his Children and the want of Diſcipline in his Family.

But

But his affliction did not terminate here, being again reconciled to his Son *Absalom* which his Unwarrantable indulgence made easie to be effected, this Unnatural Monster by his Treachery and Flattery, stole away the hearts of the People from his Father, and then broke out into a formal Rebellion. That the People did so readily concur with him, is attributed to the perswasions of *Achitophel* and others, who exposing *David*'s personal faults, as his Adultery with *Bathsheba*, his Murder of *Uriah*, sparing his Incestuous Son *Ammon*, and dealing hardly with *Absalom* for Executing Justice upon him; did mightily Incense them against him, and besides these, we find, that *Absalom* himself accus'd him of Male-Administration, and a neglect of Justice, which, by the Just Judgment of God, in order to the fullfilling of his threatning, That the Sword should never depart from *David*'s House, did so take, that he was in great danger of losing his Crown, and it's worth our observation that the Person which occasioned him so much trouble and disgrace was his own Son by a Heathen Wife, with whom he had contracted Marriage out of a Lustfull principle, as has been formerly taken notice of.

Absalom, in the Course of his Rebellion, does also commit Incest with his Father's Concubines, by the Counsel of *Achitophel*, contrary to the positive Law of God, and thus was the threatning accomplish'd upon

on *David*, of having his own Wives taken from him, and given to another, who should humble them in the sight of the Sun, and of all the People; and it is remarkable, that this Villainy was Acted upon the roof of the King's House, where he himself did first commit Adultery with *Bathsheba* in his Heart.——The reason of *Achitophel*'s giving this pernicious advice; was, that he might do what in him lay to make the breach between *David* and *Absalom* Irreconcilable, that so he might never be called to an Account for aiding *Absalom* in this Rebellion: and there are others, who say, that he had also a design of Revenge in it, for *David*'s having Debauch'd *Bathsheba*, who, it's probable, was this *Achitophel*'s Grand-Daughter.

As to *Absalom*'s own part in this Villany, we have reason to think that he was thereunto prompted by Revenge and Lust both. Revenge, because his Father had not punish'd *Amnon* for his Rape upon *Tamar*, his Sister; and Lust, because we find he was a Vain and Effeminate Person, and Excessively proud of his Beauty and Hair, which he nourished so prodigiously, that at the end of the year, when he poll'd it, he usually cut off about Two Hundred Shekells, which is computed at above six Pound *Averdupoize*.

The next thing which in Course we are to take notice of, is the punishment inflicted upon *Achitophel*, who gave this pernicious Counsel, and upon *Absalom* who followed

owed it: The former, tho' his Wicked dvice as to the polluting of *David*'s Concubines was obey'd, yet finding his Counsel as to the Military part despised, took it so much to heart, that he thereupon became a deliberate *Felo de se*, and after having set his House in order, became the Executioner of a punishment upon himself, which ought to have been inflicted by the hands of others, as a Just reward for his having advised to the Commission of Capital Crimes. And thus fell *Achitophel* as a true Type of *Judas*.

As to *Absalom*, his punishment was very remarkable. His Father *David* against whom he had committed those Capital offences, was so strangely indulgent that he gave his Captains particular Charge to deal kindly with him for his sake; but behold the Event, that Unnatural Monster, whom the Indulgence of a Father would have spared, the Justice of Heav'n would not suffer to go unpunish'd, but armed the Trees of the Forest against him, so that his Hair being caught by the branch of an Oak, that in which he so much Gloried, became the means of his Ruin, and serv'd instead of a Rope to hang him up betwixt Heav'n and Earth, as a Monument of Divine Justice, and to shew that he was accursed; but that was not all, Divine Justice did so much Incense *Joab* against him that taking three Darts in his hand he soon dispatch'd him, so that he died more sorts of Deaths than one, as a Just reward for

for his Complicated Crimes. *R. Kimchi's* Obſervations upon *Abſalom's* Tragical Exit are neither improper nor Unpleaſant, *Abſalom*, ſays he, was thruſt thro' the Heart with 3 Darts, 1. Becauſe he ſtole the King his Father's heart; 2. Becauſe he ſtole the heart of the *Sanhedrim*, that is of the 200 Senators who went with him out of the ſimplicity of their hearts; and 3. Becauſe he ſtole the Hearts of all *Iſrael*. He might have added a 4th. that as his heart was ſtruck thro with raging Luſt when he went in to his Father's Concubines in the ſight of the Sun ſo his Heart was now ſtruck thro' with Darts while he hung upon the Tree between Heav'n and Earth.---The *Rabbi* has alſo another Remark, which is pertinent enough, *viz.* That as he inceſtuouſly polluted his Father's ten Concubines, he was encompaſſed and ſlain by 10 of *Joab's* Attendants, who threw him into a Pit, and raiſed a Great heap of Stones over him, ſo that as he liv'd he died, and was Buried in an Ignominious manner, notwithſtanding his having erected a Pillar, which Interpreters think was a Funeral Monument, reſembling the *Egyptian* Pyramids, that out of his Ambition he had prepar'd for himſelf in the Kings' dale, or Valley where the Kings us'd to ſolemnize publick Plays and Horſe-Races. Thus did *Abſalom* die, and thus was *David* puniſh'd for his Murder and Adultery.

The

The opinion of the *Rabbins* that *Absalom* was sent to Hell, as soon as he died for his notorious Crimes is also Remarkable, as discovering their thoughts of what such a Villainous Course of Life deserved, but their fabulous conceit that *David* by his having seven times Ingeminated the Name of his Son, delivered him from the Seven-Fold Bars of Hell, and that by his repeating it the Eighth time he occasioned his being brought into Paradise, is altogether Ridiculous.

The next thing that occurs to our Observation is the punishment inflicted by *David* upon his Incestuous Concubines, their lives were spared because they were under a sort of Constraint, yet seeing they were not altogether without fault, inasmuch as there's no mention made of their having resisted or cried out, he condemned them to perpetual Widow-hood, and neither came near them himself, nor suffered them to enjoy the Company of any other Man, as they might probably have done had he given them a Bill of divorce. It's not unreasonable to conjecture that *Absalom*'s Beauty and the Authority which he had then usurp'd might make them the more easily consent to his Lewd Embraces, and therefore they are punish'd for their Incontinence by a perpetual deprivation of Man's Society. And thus *David* who violated the Chastity of another Man's Wife, is put under a necessity of partting with his own Wives, which no doubt

was

was very cutting to him, for we muſt rationally ſuppoſe that he who was ſo indulgent a Father was as tender an Husband.

Tho' this Holy Man's ſin was pardoned both as to the puniſhment which he ought to have undergone according to the Law, and as to eternal Wrath, which he deſerved, yet we find that he had but very little reſpite from Temporal puniſhment, for *Abſalom*'s Rebellion was not quite extinguiſh'd till another ſprung out of its Aſhes. *Sheba* a *Benjamite* and Son of *Bichri*, taking the opportunity of the People's Tumultuating Spirits, which were then in a ferment, not only by reaſon of the late Rebellion, but alſo becauſe the Tribe of *Judah* pretended to have a greater intereſt in *David* than the other Ten Tribes, ſounded the Trumpet to a new Rebellion, diſclaiming any Portion in *David*, or Inheritance in the Son of *Jeſſe*, and ſtraightway the Inconſtant *Iſraelites* followed him and abandoned their Lawfull King, whom God had anointed over them —— This *Sheba* is generally ſuppoſed to have been one of *Saul*'s Family, and a Man of Authority, and not only envy'd *David* upon *Saul*'s account, but deſigned to have uſurp'd the Crown for himſelf: That *Saul*'s Relations look'd upon *David* as being a bloody Man, and guilty of Tyranny and Cruelty towards that Family, appears plain from *Shimei*'s railing upon *David* in his diſtreſs, and perhaps his unjuſt Treatment of *Mephibo-ſheth* upon *Ziba*'s falſe accuſation, was improved

proved by them as a New Argument to incense the People against him, but in the mean time the Accomplishment of *Nathan*'s Prophecy, That the Sword should never depart from *David*'s House, is herein very Remarkable, for we find him not only plagu'd with one Rebellion upon the back of another, but in the midst of this Commotion, which made his Crown to totter, we find an Intestine discord in his own Family; he is Insulted over by his own Sister's Son *Joab* a Stern and Gallant General, who had the Love of the Soldiery, and Great Authority among the People and as *Josephus* says, took him up so sharply for his unseasonable and intemperate passion upon *Absalom*'s Death, that he threatned if he did not give over his Mourning, to betray his Crown and Dignity. And now when the Forces were assembling to suppress *Sheba*'s Rebellion, *David* has this additional affliction added to all the rest, that his Kinsman *Joab* did Treacherously Murder *Amasa* whom *David* had appointed to be General in that Expedition, and tho' *Sheba* was quickly punish'd for this Execrable sedition according to his demerit, yet the Citizens of *Abel-Beth-Maachah*, with whom there's no doubt but others concurr'd in their sentiments, accus'd *David* as seeking to swallow up the Inheritance of the Lord, for marching his Army so Inconsiderately against the Town, and offering to storm it without first summoning them to surrender the Rebel *Sheba* who had fled thither for Protection. We

We find alſo in the ſecond Book of Samuel, that *David*, according to *Nathan*'s threatning, was viſited with diverſe External as well as Internal Wars. Here are diverſe Battles with the *Philiſtines* taken notice of, and in one of them *David* run great risk of being kill'd, had he not been ſeaſonably reſcued by *Abiſhai*.

The laſt thing we meet with in this Book which any way relates to our purpoſe, is, That Interpreters think that the General Luxury and Diſſolution of manners which reigned amongſt the *Iſraelites* after ſo many Victories over their Enemies, and that Peace and Plenty was Reſtored to them was the Cauſe of God's ſtirring up *David* to Number the people, which occaſioned a Plague amongſt them that like a deluge ſweept away 70000 of the people, ſo uſual is it for General Prophanity to be followed by General Judgments.

The firſt Book of *Kings* begins with an Account of a new Rebellion hatch'd againſt *David* by his Son *Adonijah*, Brother to *Abſalom*, which was another bitter effect of *David*'s Unlawful Marriage with *Maachah*, and likewiſe another Inſtance of the Accompliſhment of *Nathan*'s threatning, that the Sword ſhould not depart from his Houſe, ſo that he was diſturb'd as one may ſay in his laſt Minutes, with an Unnatural Rebellion by an Ungrateful Son, whom he had ſo tenderly Indulged, that he had not at any time diſpleaſed him; Nay, nor ſo much as reproved him. This young-

man as he was *Absalom*'s Brother, did exactly tread in his steps, resembled him both in Person and Manners, and had the like fatal *Exit*, which (tho' he was pardoned for his Rebellion) he drew upon himself by his Uncleanness in desiring to Wife *Abishag* the *Shunamite*, who, as Interpreters think, was Married to his Father tho' he never knew her, because of his Age, upon which Account *Solomon* cut him off. This is another Instance of the Tragical Effects of Unnatural Lust.

The next that falls under our Notice is *Solomon* himself, of whom we have this Account, in the 11th. *Chap.* of 1 *Kings*, that he loved many strange Women, together with the Daughter of *Pharaoh*, Women of the *Moabites*, *Ammonites*, *Edomites*, *Sidonians*, and *Hittites*; of the Nations concerning which the Lord said unto the Children of *Israel*, *Ye shall not go in to them, neither shall they come in to you, for surely they will turn away your hearts after their Gods*: *Solomon* clave unto these in Love, and he had 700 Wives, Princesses, and three hundred Concubines; and his Wives turned away his heart after other Gods, when he was old, so that he went after *Ashtaroth* the Goddess of the *Zidonians*, after *Milcom* the Abomination of the *Ammonites*, and built an high-place for *Chemosh*, the Abomination of *Moab*, and for *Moloch* the Abomination of the Children of *Ammon*.

This

This is certainly one of the most surprizing Instances and greatest Evidences of the mischief that Raging Lust brings upon Men, that is to be found either in Sacred or Profane History. That *Solomon* the Wisest of men should be so far besotted with Lust, or to use a softer Term, Amorous Inclinations, to as transgress that Royal Law which forbid Kings to Multiply Wives to themselves, and that other Law which forbid the Children of *Israel* to marry with such and such Nations; but yet more, that he should be so excessive in Number which we find to be no less than 1000, whereof 700 were of Noble Extract or Princesses, and 300 of lower degree; and that which is still more surprizing, that *Solomon* whom God call'd *Jedidiah* his beloved, and made him a Type ofChrist, and to whom he had twice appeared in such a solemn manner should be so far overcome with the Inticements of those Outlandish and Strange Women as to worship their Gods, and promote their Idolatry, when he was betwixt 50 and 60 years of Age, a time as one would think more proper for him to have been preparing for Death and Eternity, and Establishing the true worship of God, for which he was the first that had built a Temple, than to be led away by such youthfull Lusts and to build high places for the abominable Idols of the *Moabites*, *Zidonians*. &c. which Interpreters say, were Immodest Statues of *Priapus* and *Venus*, that were worshiped

worshiped by the Incestuous off-spring of *Lot*, by his own Daughters. This is another Confirmation of what has been so often observed, that there is no such powerfull attractive to Idolatry and false Religion as an Impure Life.

The next thing we are to take notice of is the punishment inflicted upon *Solomon* and his Posterity for their Crimes, which we find to be, that the Lord was Angry with him, threatned to rend the Kingdom from him, and to give it to his Servant, and stir'd up Enemies against him both at home and abroad, as *Hadad*, the *Edomite*, *Rezon* the Son of *Eliada* and *Jeroboam* the Son of *Nebat*, who was made King by the Children of *Israel* when the Ten Tribes Revolted from *Rehoboam*, *Solomon*'s Son, as an accomplishment of this threatning.

It likewise deserves our Remark, that this foul defection of *Solomon* occasions a great dispute amongst Interpreters whether ever he recovered or not, because the Scripture is silent concerning it. *Gregory* the Great, *Theodoret*, *Prosper*, *Aquitanus*, *Beda*, *Rabanus*, *Peter Martyr* and others, think that he was damn'd for it; and *Jerome*, *Ambrose*, *Isidore*, *Epiphanius*, *Crissus*, and others, think that God gave him Repentance, and that he wrote the Ecclesiastes after his Recovery. However this is plain that *Solomon*'s Lustfulness occasioned his Idolatry, and both together that Revolt of the *Israelites* from his Posterity, which is

not the only Instance that we shall meet with of Thrones being overturned by Uncleanness.

We shall also observe here once for all, that those high Places and Groves, which in the time of *Jeroboam*, *Rehoboam*, and other Kings, the *Israelites* are accus'd of worshipping their Idols in, were chosen as places fit for their purpose, not only upon the Account on which the Heathens chose such places, *viz.* Because they thought them nearer the Heavens and the Heavenly Gods, as on the Contrary they worshiped in Dens and Caves to the Infernal Gods; but because there they had a greater Conveniency of fullfilling their Brutish Lusts, to which they were incited by the fulsome Statues of *Venus* and *Priapus*, which they had in those places, and to whom they thought that was agreeable worship; and therefore it is that the Prophets do so often upbraid them with going a Whoring from the true God, and being lain with under every Green-Tree, and upon every High-Hill, *&c.* which was true in a Literal as well as Metaphorical and Spiritual Sense, so inseparable are Idolatry and Impurity; and here likewise we may observe once for all, That in all those Captivities and publick Calamities which befell the People of God, Uncleanness and Idolatry concurr'd, as procuring Causes; of which we have a clear Proof in the 14th. of the 1st. Book of *Kings*, 23d. and 24th. Verses, where, after they are accused of building them

them high places, Images and Groves under every Green-Tree and upon every high Hill; it's straightway subjoyned, that there were also *Sodomites* in the Land and they did according to all the Abominations of the Nations which the Lord, cast out before the Children of *Israel*; so that Idolatry, Adultery and Unnatural Lust, were productive of one another, it being Just with God to give up those who did not like to retain him in their knowledge, to work all manner of Uncleanness with Greediness.

It's proper also to observe here, that as the Wicked Princes and Rulers erected those Groves and high Places, so the good ones whenever they attempted a Reformation remov'd and broke them down, as in the Instances of *Jereboam*, *Asa*, *Ahab*, *&c.*

The next Remarkable Instance is in *Jezebel*, who was an Harlot, Persecuter, Idolater, and bloody Woman, those sins being so near a-kin that they were many times found in one and the same subject, we find that she was rather worse then *Ahab* her Husband who sold himself to do evil, and was more wicked than any King of *Israel* had been before him; but that which more particularly relates to our purpose is her Uncleanness and many Whoredoms wherewith she is so plainly Charged by *Jehu*; The Judgment of God upon her for those Crimes is very observable; she seem'd to have so little sense of approaching Ven-

geance, tho' she had heard how *Jehu* cut off all *Ahab*'s House, that as he was coming to the Pallace she painted her self in an Obstinate and Whorish manner, as if she were either resolv'd to outbrave the Judgments of God, and to die with Obstinacy and Impenitence in that very sin which hastned wrath upon her; or that she thought thereby to bewitch *Jehu*, and convert his Rage into an Amorous Passion; but behold the Event, he Commands her to be thrown headlong out at the Window, which being effected, that Body which she had so much pampered and adorn'd, had the burial of an Ass, *viz.* To be eaten up by Dogs, and thrown as dung upon the face of the Field, as had been threatned by the Prophet, a suitable *Exit* for such a Vile and Abominable Life, which may serve as a dreadfull warning to our Painted Ladies.

Having thus run thro' all the principal old Testament Instances of Uncleanness and the Judgments inflicted upon those that were guilty by God, from the Creation to the Captivity of *Israel*.

The next thing that offers it self to our observation, is that passage in the 9th and 10th of *Ezra*, where, after the Restoration of the People: One of the General sins which they lamented and reformed, was, their having taken strange Wives, and liv'd a Loose and Licentious life, according to the Abominations of the *Canaanites*, *Hittites*, *Perizzites*, *Jebusites*, *Ammonites*,

monites, *Moabites*, *Egyptians* and *Amorites*, whom the Lord had destroyed for those Crimes; and we find that the very Priests were polluted with this Contagion, so far had Lust got the ascendent over the Laws of God. But when they had been haras'd with Judgments and brought to set about a Reformation, then they willingly put away those strange Wives according to the Command of the Prophets on pain of Forfeiture and Excommunication. We find also that when *Nehemiah* came to Rebuild *Jerusalem* and reform the *Jews*, he insisted upon their putting away of their strange Wives, and chas'd away one of the Priests, because he was Son-in-Law to *Sanballat* the *Horonite*; concerning which *Josephus* tells us the following Story, viz. *That the Person thus chased away by* Nehemiah, *was* Manasses, *Brother to the High Priest* Jaddus, *who refusing to put away this strange Woman, was driven out of the Priesthood, and thereupon going to his Father in-Law* Sanballat, *who was made Prince or Governour of* Samaria *by* Darius *the last King of the* Persians, *he told him how he had been treated and thrust from the Priesthood by his Brother* Jaddus *or* Jaiada, (*whose Colleague he was*) *upon the account of his marriage*; *whereupon* Sanballat *encouraged him to retain his Wife, promising that he would take care that he should not only enjoy the Priesthood but also the Principality of the People, and that he would obtain leave from King* Darius *to build a Temple upon Mount* Gerizim, *which hangs over* Samaria, *and was much higher*

than the rest of the Hills, and resembled that of Mount Moriah *upon which the Temple of* Jerusalem *stood; which design took so well, that all the* Jews *who had transgressed in the matter of strange Wives followed this* Manasses, *and made him a strong party.* Darius *in the mean time being overcome by* Alexander, *who was then Besieging* Tyre, Sanballat *went thither, acknowledged* Alexander *for his Soveraign, and obtained leave from him to build the said Temple, wherein his Son-in-Law* Manasses *officiated as High-Priest, and all such as transgressed the Law at* Jerusalem *fled to him for Protection, so that it became an Asylum or Sanctuary for dissolute Persons.* This hightned the Enmity so much betwixt the *Jews* and *Samaritans*, that the former could never be reconciled to the latter, even after that Temple was demolish'd by *Hircanus* after 100 years standing, and the *Samaritans* after the said demolition, still held the Mountain on which it stood Sacred, and hated those who went to *Jerusalem* to worship, as appears by the Woman of *Samaria*'s treatment of our Saviour, *Luke.* 9. 53. Where she told him that their Fathers worshipped in that Mountain, *&c.* The Observation which naturally results from this passage and makes it applicable to our purpose, is, that Lust or Unlawfull Love to strange Women does naturally turn away the heart from God, and makes Men become easie Proselytes to Idolatry or a false Religion.

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Having thus gone thro' all the material passages of the old Testament which have any reference to our Subject, it may not be improper to close that part of our History with *Solomon*'s Character of Lewd Women, Whoremongers, Whoredom, *&c.* of which he was the best able to give an account of any Man that ever liv'd, not only because of the assistance of the Divine spirit which inspired his Pen, but because of his own Experience. In the second of the *Proverbs* he tells us, That Wisdom will deliver us from the Strange Woman, who flattereth with her words, forsaketh her Husband the guide of her youth, and forgetteth her Marriage Vows, the Covenant of her God, her House inclineth unto death, and her Paths unto the dead; that is, lead both to Temporal and Eternal destruction, none that go unto her return again, neither take they hold of the Paths of Life; That is, few who haunt the Society of such Women do ever find Grace to repent of it, or to betake themselves again to a chaste Life.

In his 5th. Chapter he pursues her Character thus, *That her Lips drop as an Hony-Comb, and her Mouth is smoother than oil; but her end is bitter as Wormwood, sharp as a two edged Sword, her feet go down to death, her Steps take hold on Hell, her ways are moveable, that thou canst not know them*; That is sometimes fawning and sometimes frowning as she thinks she can best work upon the humours of her Lovers: and there-

fore he advises to remove far from her and not to come nigh her House, Lest we give our honour unto others and our years unto the cruel; that is, lest we Sacrifice our Reputation and Strength to Harlots, who are cruel both in Principles and Practises. He adds as further ill Consequences of following Whores,—Lest strangers be filled with thy Wealth, and thy Labours be in the House of a stranger, and thou mourn at the last, when thy Flesh and thy Body are consumed. Then he Exhorts to Conjugal Love and Chastity in the following manner, Drink Waters out of thine own Cistern, *i. e.* Content thy self with thine own Wife: Let thy Fountain be blessed, and rejoice with the Wife of thy youth. Let her be as the loving Hind and the pleasant Roe; let her Breasts satisfy thee at all times, and be thou Ravish'd always with her love. Then he concludes with an Expostulation against Whoredom, from the mischiefs which attend it, thus? *Why wilt thou be ravish'd with a strange Woman, and embrace the Bosom of a stranger; for the ways of Man are before the Eyes of the Lord, he pondereth all his goings: his own Iniquities shall take the wicked himself, and he shall be holden with the Cords of his Sins, he shall die without instruction, and in the Greatness of his Folly, he shall go astray.* That is, he is so ensnared by his Lusts, that thro' his prodigious folly and madness he shall run on to eternal destruction, without repenting for his sins as perhaps he purposed to do.

In

In the 6th Chapter he purſues his Exhortation to Chaſtity by further Arguments from the miſchievous Conſequences of Whoredom. Thus, *Keep thee from the evil Woman, from the flattery of the Tongue of a ſtrange Woman, Luſt not after her Beauty in thine heart, neither let her take thee with her Eye-lids, for by means of a Whorish Woman a Man is brought to a piece of Bread and the Adultreſs will hunt for the precious Life*, that is, draws men to ſuch Courſes as deſtroys both their ſubſtance and health. He goes on thus, That whoſoever toucheth his Neighbours Wife ſhall not be Innocent *i. e.* ſhall not be free from guilt, ſhame and puniſhment.———He adds, *That whoſo commits Adultery with a Woman lacketh underſtanding, and deſtroyeth his own Soul: a Wound and Diſhonour ſhall he get, and his Reproach ſhall not be wiped away.*

In the 7th. Chapter he gives a parabolical Repreſentation of Whoring, thus, *At the Window of my Houſe I look'd thro' my Caſement, and behold among the ſimple ones a young man void of underſtanding, paſſing thro' the Street near her Corner, and he went the way to her Houſe, in the twi-light, in the Evening, in the black and dark Night: And behold there met him a Woman, with the attire of an Harlot, and ſubtil of Heart. She is loud and ſtubborn, her feet abide not in her Houſe. Now ſhe is without, now in the Streets, and lieth in wait at every Corner. So ſhe caught him and kiſs'd him, and with an Impudent face ſaid unto him, I have Peace-offerings*

ferings with me, this day have I paid my vows (or I have been at Church at Prayers:) *Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee. I have deck'd my Bed with Coverings of Tapstery, with Carved Works, with fine Linen of* Egypt, &c. *He goeth after her straightway as an Ox goeth to the Slaughter, or, as a Fool to the Correction of the Stocks, till a Dart strike thro' his Liver, as a Bird hasteth to the Snare and knoweth not that 'tis for his Life.* — Then he adds, *She hath cast down many wounded.* Yea many strong Men have been slain by her; of which he was a sad instance himself, for tho' he was the strongest Man in the World for Understanding and Abilities, yet he was very near ruin'd by strange Women.

In the 9th Chap. he calls the Whore, a Foolish, Clamorous, Simple, Ignorant, Woman, and describes her Practice thus, *That she sits at the Door of her House, on a seat in the high or noted places of the City, to call passengers who go right on their ways*; That is who are going about their business and mind no such things. Then he describes her Guests to be simple, and those that want understanding: And such as know not that they are in the depths of Hell; Had the Royal Author lived in our days the Wits of this Age would no doubt have call'd him a Canting Coxcomb, and if the Dignity of his Scepter had not set him above it, to be sure they would have demanded satisfaction of him; but he understood

derstood himself better, and knew that Whoring which destroyeth Kings as he expresseth it in the 30th Chapter of the *Proverbs*, could be no less fatal to Fops. He had given his heart to know madness and folly as much as any of 'em, and was not asham'd to declare that he found it to be such, and therefore Repented of it.

It has been observed before that bodily Uncleanness as well as Idolatry, had a great share in Provoking God to give the People of *Israel* and *Judah* upto Captivity and other publick Calamities, which appears plain to any Man that will but peruse the Prophets, and particularly *Jeremy*, who Propheſied both before and after they were carried Captives into *Babylon*, *viz.* In the days of *Zedekiah*, *&c.* In the third Chapter of his Prophecy he bids them lift up their Eyes unto the high places, and see where they had not been lain with, and charges them with polluting the Land by their Whoredoms and Wickedness. In the 5th. Chap. God charges them with committing Adultery, assembling themselves by Troops in the Harlots' Houses, after they had been fed to the full, and that they were as fed Horses in the morning every one Neighing after his Neighbours Wife; The very Practice of our City Beaus and modern Gallants, and as a Just reward for such Wickedness, the Lord says, *Shall I not visit for these things, and shall not my Soul be avenged on such a Nation*

on

on as this. And the Judgments denounced against them, are, *That a Lyon out of the Forest should slay them, and a Wolf of the Evening should spoil them, a Leopard should watch over their Cities, and every one that went out thence should be torn in pieces*, meaning that they should be destroyed by *Nebuchadnezzar*, a Potent, Greedy, Watchfull and Cunning Enemy.——He further tells them that he would bring a Nation upon them from afar, whose Language they did not understand, who should eat up their Harvest and their Bread, which their Sons and Daughters should have eaten; their Flocks and their Herds, their Vines and their Fig-Trees, and impoverish their fenced Cities.—In the 6th. Chapter, he pursues his threatnings, telling them, That their Houses should be turned unto others, with their Fields and Wives together, as a Just Judgment for their having defil'd other Mens Wives; and that the Nations which were to come against them should lay hold on Bow and Spear, be Cruel and shew no Mercy. May God avert such Judgments from *England* which does so well deserve it, because of the pollutions of her Inhabitants.

In the 23d. Chap. the Prophet Complains, that the Land is full of Adulterers, *and because of swearing the Land mourneth*, the breach of the 3d. and 7th. Commandment go usually together, as is to be seen in the Dammees and Debauchees of our days. In the 14th. Verse of that same

Chapter

Chapter, he says, I have seen also in the Prophets of *Jerusalem* an horrible thing, they commit Adultery, and walk in lyes; they strengthen also the hands of evil doers, that none doth return from his wickedness; They are all of 'em unto me as *Sodom*, and the Inhabitants thereof as *Gomorrah*. — And afterwards he adds, *For from the Prophets of* Jerusalem *is Profaneness gone forth into all the Land*; And would to God that none of our Clergy did pollute themselves with the reigning sins of the times, nor encourage the wickedness of others by their Licentious Doctrine and loose Lives; but certainly when profanity is arriv'd to that heighth we have reason to fear that such Judgments as destroyed the Nation of the *Jews* lie in wait for us.

It remains, that we take notice of the Accomplishment of those dreadfull threatnings which were exactly fullfilled by the carrying away of King *Zedekiah* and the People into Captivity; the slaying of his Sons before his Eyes, and putting all the Nobles to Death, after which the City was burnt with fire, the People dispers'd, and such of them as endeavoured to resetle themselves were broke in pieces by Intestine divisions. And *Zedekiah* and *Ahab* two lying Prophets, who endeavoured to perswade the people that what *Jeremiah* Propheſied against them should not come to pass, and hardened the people by their profligate Example of committing Adultery with their Neighbours' Wives, were thro' the

the Just Judgment of God burnt in the fire by *Nebuchadnezzar*, and the Memory of their Crime and Punishment was perpetuated to Posterity by this Curse among the *Jews*: *The Lord make thee like* Zedekiah *and like* Ahab *whom the K. of* Babylon *roasted in the fire*; So that the fire of their Impure Lust was punished by a more severe punishment than that of a fiery Ordeal, for as St. *Jerome* thinks, they were fried and so burnt to death by degrees, as they had from time to time burnt in their Uncleanness. Thus we have another Instance of a Great and Mighty People ruined by Whoredom, and how great their Ruin and Calamity was will speedily appear to any one that reads the *Lamentations*.

It likewise deserves our observation that the *Babylonians*, the Instruments in the hands of God for punishing *Israel*, were brought to ruin themselves, and one of the principal Causes assigned for the same is, *That they grew fat as the Heifer at Grass, and bellow'd as Bulls*, Jer. 50. which *Calvin* and other Interpreters understand to be a parallel phrase to that of *Neighing after their Neighbours' Wives*. The Judgments threatned upon *Babylon* in this Chapter we find to be exactly fullfilled, and at a time too as *Daniel* gives us an account when their King *Belshazzar* was rioting and feasting with his Princes, his Wives and his Concubines, and profanely drinking out of the holy Vessels which were brought from the House of God at *Jerusalem*.

It

It has been formerly observed that *Nimrod* the Tyrant laid the Foundation of this Monarchy, when the World began to degenerate again after the flood, and to immerse themselves in all manner of sensualities, and therefore the *Greeks* according to *Bochart* in his *Canaan* Lib. 1. Cap. 2. Confound *Nimrod* with *Bacchus*.

The Story of *Semiramis* Queen of *Babylon*, and the dissolute Manners of that People during her Reign is well enough known. She was a Warlike Princess, and during her Regency in the Minority of her Son she Enlarged her Husbands Conquests on the one hand as far as *Æthiopia*, and on the other as far as *India*, having first subdued *Media*, *Libya*, and *Egypt*: she likewise built a Magnificent Tomb to the Memory of *Ninus* her Husband, finished the City of *Babylon*, surrounded it with those Walls, and caused those Gardens to be made on the Top of her Palaces which made them the wonder of the World. But she Tarnished all her Glory by her Brutish Lust, it being recorded of her that she tempted the handsomest of her Soldiers to lie with her, and having satisfyed her Lust caused them to be murdered, and to make them amends raised Stately Tombs, over their Graves; at last she was so far transported by her raging Lust, that she became enamoured of her own Son, who as a Just Judgment from God slew her, as she tempted him to commit Incest with her, as is related by *Justin*, *Diodorus Siculus*, and Others.

All

All Historians who write of the *Babylonians* agree, that they were a very Luxurious People, and it is not at all to be doubted but their Luxury and Lasciviousness as it drew down the Judgments of God upon them, so it rendred them Effeminate, and made them an easie Conquest to others, after they had Conquer'd so many Nations themselves. The Extent of this City was prodigious, being as *Heylin* says 46 *English* Miles in Compass — *Aristotle* says, That it was rather a Country than a City, and that when it was surprized by the *Medes* and *Persians*, it was three days before the Inhabitants of the furthest parts were aware of it. It's Walls were of Brick cemented with Bitumen, 32 Foot thick, 50 Cubits high, and defended by Towers 10 Foot higher. The River *Euphrates* run thro' the middle of it, and the Walls were encompassed by deep Ditches It had a Castle 20 Furlongs in Circuit, environ'd with Towers 30 Foot in the Ground and 80 above it; yet all this strength could not secure it against those Judgments which pursued the people for their Luxury and Uncleanness, for the *Persians* having drained the Channel of *Euphrates* by cutting many deep Channels on the Banks of it, march'd into the City and surpriz'd it, while *Belshazzar* and his Lords who should have taken care of the defence of it, were profanely Carousing with their Wives and Concubines. And to make the Judgment so much the more Remarkable,

they

they were terrified by the prodigy of a hand writing upon the Wall, which made *Belshazzar*'s knees smite together for fear, and foretold the impending Fate of himself and his Guests, and the destruction of his Kingdom. It is worth our observation, that this Famous City, the wonder and the Metropolis of the World, so Beautiful and Commodiously situated, should, for the Luxury and other Crimes of the Inhabitants, be turned into a Wilderness by the just Judgment of God, when according to the ordinary Methods of Men, it might be supposed that the Conquerors would have taken all imaginable care to preserve such an Important City for their own Glory and Profit; but it decay'd Gradually, till at last it came to be turned into a Park for Hunting by the Kings of *Persia*; so that in that very place where the Impure *Babylonians* had been so much guilty of Whore-Hunting, their Conquerors took their pleasure to Hunt Beasts of a far more harmless Nature.

We have seen that Uncleanness had a great influence in occasioning the Captivity of *Israel*, and also in bringing down those Judgments upon *Babylon*, which ended in the total destruction of that Famous City and Empire.—In the lesser Prophets, we have also an Account of the destruction of *Ninive*, a Great and Mighty City, and sometimes Capital of the *Assyrian* Empire, because of the multitude of her Whoredoms, *Nahum* 3. 4. It's true that some

are of opinion that by the Whoredoms here mentioned, are chiefly meant their Political Tricks to engage people to submit to their Yoke, and Worship their Idols; yet it was well known that all those Eastern Nations were very much addicted to bodily Uncleanness; and as we have observed before the *Assyrians* became very Effeminate under the Reign of *Semiramis*, *&c.* And it's plain from most of the Instances we have already given, that Adultery and Idolatry went usually hand in hand; it's also to be observed, that this destruction of *Ninive* is by Chronologers agreed to have preceeded that of *Babylon*, for though *Nahum* in order of the Bible, be placed among the last of the Prophets, yet according to *Josephus*, *Antic. Lib.* 9 *Cap.* 11. he Propheſied in the days of *Jotham* King of the *Jews*, and the Accompliſhment of this Propheſie upon *Ninive* happened about 115 years after.

We have done with the old Teſtament Hiſtory of the *Jews*, ſo that we muſt come next to *Joſephus*, who is favourable enough to his Countrymen in reſpect of their Uncleanneſs, as particularly in the Inſtance of the *Midianitiſh* Women, with whom he alledges they contracted Marriages, and ſays expreſly, That *Zimri* and *Cosbi* were Married, whereas the Scripture accuſes them of down-right Impetuous Luſt; neither does this Hiſtorian Tax the Patriarchs for their Polygamy, which perhaps might be occaſioned by his being

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a Pharisee, who as it appears by our Saviour's Arguments with some of that Sect upon the subject of Divorce had no Just Notions of those things—— And therefore it is not to be wondered at that *Josephus* takes so little notice of the failings of his Countrymen as to this matter,— Yet some such Instances he has transmitted to Posterity, and the first that we meet with for our purpose, is that of *Archelaus* King of the *Jews*, *Herod* the Great's Son, who Married *Glaphyra* that had been his Brother *Alexander*'s Wife, concerning which, he tells us this Remarkable Story, *That* Archelaus *upon the sight of this* Glaphyra *who was Daughter to* Archelaus *King of* Cappadocia, *was so inflamed with love to her, that he presently Divorced his Wife* Mariamne *and Married her, but soon after she came to* Judea, *she dreamt that she saw* Alexander *her first Husband standing before and accosting her in this manner*, viz. *It had been enough for thee to have Married the King of* Libya, *but not contented therewith, thou comest again to mine House, Greedy of a third Husband, and which is worst of all, art now Married to my own Brother. I will not conceal nor dissemble this Injury that thou doest me, but I will recover thee against thy will and she scarcely liv'd two days; after she had related this dream to her Friends*; so much for her punishment. Then as to *Archelaus* who had been guilty of this Adultery and Incest, he himself was sent for to *Rome* upon an Accusation of the *Samaritans* who sent Ambassadors against

him to *Cæsar*—and thereupon the Emperor baniſht him to *Vienne* in *France*, and confiſcated all his Goods, of which puniſhments he was alſo forewarned by a Dream, and five days after the Interpretation of it, was ſent for by *Cæsar* as above.

It is alſo obſervable and not at all Foreign to our purpoſe, that though *Joſephus* does not accuſe *Herod* the Great of Whoredom, but ſeems rather to commend his Chaſtity in that he held out againſt the Charms and Sollicitations of that Infamous Wanton *Cleopatra*, yet he tells us, that *Herod* had nine Wives at a time, and doted ſo Impotently upon his Wife *Mariamne*, that when he was ſent for to *Rome* and had ſome reaſons to think that he ſhou'd never return thence alive, he gave orders to his Brother-in-Law *Joſeph* to put *Mariamne* to Death, as ſoon as he ſhould hear that he was dead, being unwilling that any Man ſhould enjoy her after his death; and becauſe *Joſeph* diſcovered this Secret to *Mariamne*, *Herod* became Jealous of an Unlawful Intimacy betwixt his Brother-in-Law and her, eſpecially being influenced to believe ſome ſuch thing by the Inſinuations of his Siſter *Salome*, *Joſeph*'s Wife, who accuſed her Husband of being too Familiar with *Mariamne*. Whether there was any truth in the accuſation or not, or whether it was meer malice; yet this is certain, that *Mariamne* was at laſt put to death by her Husband, and by her own Mother charged with Diſloyalty to him, and after

after her death *Herod* had ſo little Government of his paſſion for her, that he would frequently call for her as if ſhe had been alive. Then as to his own puniſhment *Joſephus* tells us that he was cut off by a moſt loathſome diſeaſe, Worms having bred in his private Parts, which cauſed inſupportable pains, an Intolerable Stench and a Troubleſome Priapiſm, which was a very ſuitable puniſhment for his Incontinence in having nine Wives at a time, tho' it ſhould be granted that he was chargeable with no other Acts of Unchaſtity.

We come now to the Apocryphal ſtories of *Judeth* and *Suſanna*, which tho' we believe they are ſuch as may properly be called apocryphal, ſeeing *Joſephus* the *Jewiſh* Hiſtorian takes no notice of either, yet allowing them to be Fables, the Moral is good, and therefore we ſhall allow them a place here.

The firſt is that of *Judith*, who according to the Author of her Book was a Rich and a Pious Widow, of a Comely Perſonage and Beautiful Countenance, and finding her City of *Bethulia* cloſely Beſieged by the *Aſſyrians*, and their Water cut off, which made the Governours to promiſe a ſurrender in five days if relief did not come in that time, ſhe deckt her ſelf with her Richeſt and fineſt Ornaments, and pretending to be fled from *Bethulia*, becauſe ſhe knew it would fall into the hands of the *Aſſyrians*, and likewiſe to put *Olo-*

ſernes in a way to make an eaſie Conqueſt of the *Jews*, ſhe Charmed him by her Beauty, inſomuch that becoming enamoured of her, which was her deſign, he was ſo far beſotted, that having drunk to exceſs becauſe of her preſence, and with an intention to defile her, he fell aſleep in his Tent, where being left alone with her according to his own Command, in order to the Accompliſhing of his Luſtful deſign ſhe had the opportunity of cutting off his head, and carrying it in Triumph to her City of *Bethulia*, upon which the Garriſon making a Sally diſcomfited the *Aſſyrians*, who were ſurprized at this ſtrange adventure that had befaln their General, and therefore had not the Courage to make head againſt them. Whatever be the Circumſtances of this ſtory that may juſtly occaſion the truth of it to be called in Queſtion, its plain from other paſſages which we ſhall have occaſion to touch in the purſuance of this Hiſtory, that the diſſoluteneſs of a General hath oftener than once occaſioned the ruin of Armies.

We come now to the ſtory of *Suſanna* and the Elders of *Iſrael*. This Woman, ſays the Author, was Wife to *Joacim* the Chief of the *Jews* then Captives in *Babylon*, a Woman of Incomparable Beauty and Admirable Chaſtity. This Lady uſing to walk in her Husband's Garden in the afternoons, two of the Elders of *Iſrael* who attended at *Joacim*'s Houſe to execute Judgment, became inflam'd with Luſt towards her, and

and tho' at first they were asham'd to declare it to one another, yet afterwards being hardened in their Wickedness they plotted together against this Vertuous Woman, and watching an opportunity till they found her alone in the Garden, when she had sent her Maids out for Oil and Wash-balls in order to bath her self, they surpriz'd her, tempted her to Lewdness, and upon her refusal accus'd her falsly as if they had taken her in Adultery with a young man, upon which she was by the Authority of their Evidence Convicted and Condemned to die, but Just as she was going to be put to death, the Lord raised up *Daniel*, says the Author, to deliver her, who obtaining that her Cause should be reheard, he examined the Elders afresh, and accusing them of that Villainous and Lustfull design against *Susanna*, Convicted them of Perjury by their own Testimony, the one of them saying they took her under a Mastich, and the other saying that they took her under an Holm-Tree, so that they themselves fell into the Pit which they had Digged for this Vertuous Woman, and suffered the punishment which they design'd should have been inflicted upon her. Whether this story be true or not is not material to our purpose, but in the prosecution of this design we shall meet with several parallell Instances which discover the thing not to be impossible in it self, however improbable in regard of its Circumstances.

We come now to the New Teſtament times, and find it obſervable that our Saviour in his firſt Sermon upon the Mount *Matth.* 5. inveighed againſt the impurity of the *Jews*, who for light aud frivolous Cauſes, ſuch as if they did not like their Wives, *&c.* Divorced them, which was the occaſion of Uncleanneſs in themſelves and in the Women ſo Divorced, who, our Saviour ſays they cauſed to commit Adultery if they put them away upon any other account than that of Fornication, ſo that 'tis plain that the Woman whom they took into their Bed in the room of her that was Divorced was no other than a Concubine, and that if the Woman ſo Divorced Married with another Man ſhe thereby became an Adultreſs as our Saviour declares more at large in the 19th of *Matthew*, where we have an Account of the malice and ſubtlety of the *Phariſees* in propounding that Queſtion, *Whether it was Lawful for a Man to put away his Wife for every Cauſe:* For if our Saviour had anſwered in the Affirmative, then they would have proclaimed him a Friend to Uncleanneſs, and if in the Negative then they would have oppoſed him with the Authority of *Moſes*, but our Lord knowing their deſign referred them to the Creation, (when God made them Male and Female not Females, or diverſe Women for one Man) and to the firſt inſtitution of Marriage, which was only betwixt one and one, and therefore it was ſaid they two,

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(not they three) four or five ſhall be one Fleſh, which clearly ſubverted all that could be alledged for Polygamy or Concubinage, and being the Commentary of the Lawgiver upon his own Law makes it of equal Authority with the Text, and ought for ever to ſhut the Mouths of ſuch as plead for a plurality of Wives.

Then to their Argument from the Authority of *Moſes*, he anſwers them that *Moſes* indeed permitted Divorces becauſe of the hardneſs of their Hearts, and to prevent a greater evil, as is Cuſtomary in all Political and Civil Conſtitutions, as if *Moſes* had ſaid, *It's better that you put away your Wives when you grow weary of them than Murder them*; and at the ſame time they were obliged to give them a Bill of Divorce which was a Teſtimony of the Womans Innocence, and of the Husbands Levity and Impurity: —But our Saviour tells them that from the beginning it was not ſo, and that what God had joined no man could put aſunder; which was as much as to ſay that common Laws allow more than is allowed by the Laws of Religion, as is clear from this Inſtance that in all Chriſtian Kingdoms there are Judges Conſtituted for deciding differences betwixt Man and Man of what nature ſoever they may be, for preventing Oppreſſion and Injuſtice, ſo that the Bench is open to Trivial and Frivolous ſuits as well as to thoſe that are Weighty and Material; yet the practice of ſuch as go to Law upon every occa-

occasion is contrary to the Apostles Command and Christian Charity, as may be seen 1 *Cor.* 1. 6. It is also observable that our Saviour, taught those Pharisaical Zealots who valued themselves upon their external sanctity, a more refin'd and higher degree of Chastity than they had formerly been acquainted with, *viz.* That the Law which forbad them to commit Adultery did not only reach the outward practice but the inward motions and thoughts of the heart, and therefore he tells them *Matth.* 5. 28. *That whosoever lookt on a Woman to Lust after her hath committed Adultery with her already in his heart*, a Doctrine which does so much Gall our Modern Gallants, *That we have great reason to presume it is one of the Chief Latent Causes why so many of 'em deny the Author of it to be God.*

We come next to the Historical passages of the new Testament, relating to our Subject.

The first we meet with is that in *Mat.* 14. concerning the Tetrarch *Herod* and *Herodias* his Brother *Philip*'s Wife, with whom that Prince committed Incest, for which he was reproved by *John* the *Baptist*; and this did so incense the wicked Woman that nothing less could expiate this supposed Crime of the Prophet than the loss of his life, but she durst not attempt that rashly, for fear of the people, who as they knew her to be a Vicious Strumpet, did also know that *John* was a Good Man, and esteem'd him as a Prophet; his Vertues being as conspicuous

onſpicuous as her Vices, and therefore ſhe watch'd a convenient opportunity, which ſhe found on her Gallant *Herod's* Birth-day, when he was feaſting and revelling with his Nobles, at which time ſhe ſent in her Daughter, the unworthy off-ſpring of ſuch an Ungodly Mother, to Dance before them, wherewith *Herod* and his Company were ſo extreamly well pleas'd, that he raſhly vowed to grant her whatever ſhe would demand, and ſo the young Strumpet being ſuborn'd by the old one, demanded the Head of *John* the *Baptiſt*; which *Herod* granted her, tho' much againſt his Will, and ſhe carried it to her Mother in a Charger as an acceptable preſent, ſo naturally do Whoredom, Murder and Perſecution agree. One would have thought that the very ſcandal of acting contrary to that Pity and Compaſſion which is ſo natural to the fair Sex ſhould have reſtrain'd thoſe Lewd Women from any ſuch demand, and much more from rejoycing in any ſuch Bloody Spectacle, but its commonly ſeen that Whores become void of all natural affection, and that they are hurried headlong into perdition by unbridled Luſt and raging Paſſion.

But to return to the Hiſtory of *Herod* and *Herodias*, they were not only guilty of Inceſt but of Adultery and a Rape, for *Herod* took her forcibly from his Brother *Philip*, and not from his Unkle *Herod* King of *Chalcis* as *Joſephus* miſtakes, ſo that it was an Atrocious and Complicated Crime, and by the

the Just Judgment of God, *Herod* who committed this barbarous Murder upon *John the Baptist* against his own Conscience, rather than he would disoblige his Whore, was giv'n up to all manner of wickedness, and afterwards with his Men of War exposed our Saviour to Scorn and Laughter in his Mock Royal Robes, and so as his Ungodly Father *Herod* the Great destroyed all the Infants, of *Bethlehem* with a design to cut off Christ, the Wicked Son pursuing his Father's bad design concurr'd in the Crucifying of our Saviour.

It remains that we take a view of the Judgments that fell upon this Impure Couple, which *Josephus* in his Jewish Antiquities, lib. 18. *cap.* 7. & 9. gives us an account of as follows, *viz.* that *Herod*'s lawful Wife, Daughter to *Aretas* King of *Arabia Petræa*, understanding his Intrigue with his Sister-in-Law *Herodias*, and that he had a mind to Divorce her, to make way for that vile Strumpet, fled to her Father and acquainted him with it, whereupon he made War against *Herod*, and defeated his Army.— And in the 40*th* year of Christ, *Herod* being accused of Rebellion, was together with his Strumpet *Herodias* banisht by the Emperor *Caligula* to *Lions* in *France*, where they perisht in Ignominy and Misery, and the whole Race of *Herod* the Great was extinguish'd in a 100 years time, tho' the Memory of their wickedness is perpetuated to all Ages. This Instance is sufficient to convince all mankind that unclean persons are capable

pable of the greateſt Villainy of other kinds, and juſtly given up of God to commit the ſame; for this Luſtful Prince having committed double Adultery, a Rape and Inceſt, did afterwards commit two of the moſt horrid Murders that ever were committed upon the face of the Earth, *viz.* That of *John* the *Baptiſt* our Saviours fore-runner, and then that of our Saviour himſelf; ſuch is the enmity which uncleanneſs does naturally lead men into againſt God and Good Men, and to be given up to that enmity is certainly the moſt dreadful of all puniſhments.

The next thing that we meet with belonging to our Subject is the Inſtance of the Woman taken in Adultery, in the 8*th chap.* of the Evangeliſt St. *John*, and brought by the *Phariſees* before our Saviour, that by their enſnaring queſtions they might have ſomething whereof to accuſe him. Our Saviour knowing their wicked deſign, eluded them by ſtooping and writing upon the Ground. What it was that he then wrote is more curiouſly than wiſely diſputed by the learned; ſome ſay that he wrote the words which he afterwards ſpoke to them, others, that he wrote theſe words, *viz. You are Earth and you judge after an earthly manner*, others that he wrote upon the Ground ſuch Crimes of the ſame kind as the Phariſees were guilty off, in order to put them to ſilence; or ſome ſhort pathetical Sentence, exhorting them to the practiſe of Virtue and the abhorrence of Vice, but theſe being all meer conjectures, we let them paſs. In the mean time

time the Phariſees conceiving that he was put to a nonplus, and knew not what to anſwer, did inſolently urge him to ſpeak, which he did to their Confuſion, by bidding thoſe that were without ſin throw the firſt Stone at her, with which they were ſo daunted and aſhamed, that they deſiſted from their accuſation, and went out one after another, being convicted by their own Conſciences, that they were Guilty as well as ſhe; and found that neither their ſpeculative nor private uncleanneſs were hid from our Saviour, who had formerly told them, that luſting after a Woman was Adultery in the Eyes of God; and it's probable did now point at their ſecret bodily uncleanneſs, when he commanded them that were Innocent to throw the firſt Stone at her, according to the practice of their own Law, *Deut.* 17. 7. which enjoyned the Witneſſes to lay their hands firſt upon the Head of the Perſon convicted by their Evidence, as a Teſtimony that they thought them worthy of Death, and that they themſelves abhorred the Iniquity they were condemned for, whereas 'twas plain to our Saviour, that theſe Phariſees took care only to keep the outſide clean before Men, but had no regard to inward purity of mind, nor to common honeſty, ſo that they could but commit wickedneſs with ſecrecy and impunity; and thus they are accuſed by the God of Truth, as making long Prayers, and beſtowing publick Alms, while at the ſame time they devoured Widows' Houſes.

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The Pharisees being thus defeated and convicted, the Woman is freed from all her Accusers, upon which our Saviour asks her *if no man had condemned her*, and upon her answering no, and finding that all her Accusers were gone, he said, *neither do I condemn thee, go thy way and sin no more.* This answer of our Saviours hath been wrested by some, as if he had thereby declared that Adultery was no capital crime under the Gospel, whereas it is plain, that he only declined the part of a Magistrate and Judge, as he did in another Case, when one Brother desired him to speak to another, that he should divide his Father's Estate with him: *Luke* 12. 13. And therefore he only acts the part of a Minister, in exhorting the Woman to Repentance and Reformation, but no way extenuates her Crime: Nay, on the contrary, he seems directly to insinuate that she deserved Condemnation, and would not have reproved any Judge if he had condemned her; but his main design was to discover the Hypocrisie of the Pharisees, who imposed upon the people, as if they had been the most Just and upright sort of men in the World, and as an Evidence of it, brought this person taken in *flagranti delicto* before him who was a Preacher of Righteousness, to know what his opinion was concerning her punishment; and yet when he came to put the Question home to their own Consciences, whether they were not guilty of the same Crimes, and if they were not, bid them to proceed in the execution of Justice.

ſtice, they went out one by one, which was as much as if they had made an open Confeſſion of their Hypocriſie and Villainy before all the Spectators, which was partly evident before, in that they did not bring the Man as well as the Woman, which to be ſure they might have done, ſeeing the Criminals were taken in the Act, and they ought to have done it; ſeeing by the Law of God he was equally guilty, and therefore upon the whole, to form ſuch an Argument from this ſaying and practiſe of our Saviour, as that Adultery is not puniſhable under the New Teſtament, is every whit as abſurd, as to ſay that becauſe he declined being a Judge betwixt two Brethren, about the diviſion of their Father's Inheritance, therefore there ought to be no ſuch thing as a diviſion of Parents' Eſtates amongſt their Children under the New Teſtament. Beſides 'tis apparent that the deſign of our Saviour's coming into the World was to ſave peoples' Souls, and not to deſtroy their Bodies; as is evident from his mercy to *Mary Magdalen*, out of whom he caſt Seven unclean Devils; his Converſe with the Woman of *Samaria*, whom he convinced of the Evil of her Way; and his permitting a Woman who was a ſinner, which in the New Teſtament Phraſe, is as much as a Common Proſtitute, to wipe his Feet whither Hair, and to waſh them with her Tears of Repentance.

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These are all the Historical passages which we find relating to our Subject in the New Testament during Christ's abode upon Earth, and therefore we come next to a passage or two in *Josephus*, suited to our purpose. The first is in his Antiquities, *lib.* 18. *Chap.* 4. concerning *Paulina* a *Roman* Lady, Wife to *Saturninus* a Nobleman of *Rome*, upon whom *Decius Mundus* another *Roman* of Quality became so enamoured, that he tempted her by Bribes and all other methods imaginable to comply with his lustful design, offering her no less than 100000 *Drachma's*, which is computed at 6000 *l.* Sterlin, but she would by no means consent to him, whereupon he was so burnt up by his Lust, that he pined and wither'd away daily, which being observed by *Ida* his Father's Servant Maid, she learned his distemper, and undertook his Cure for 25000 *Drachma's*, which she effected thus, she understood that the Lady was particularly addicted to the worship of the Heathen God *Isis*, who had a Temple at *Rome*, and thereupon applying her self to the Priests, she promis'd them 25000 *Drachma's* if they could so contrive it that *Decius* should enjoy the Lady in the Temple; the one half in hand and the other upon the performance of the Bargain, the Priests undertook it, and laid the Plot in the following manner. The Eldest of them when the Lady came to the Temple accosted her, and pretended that the God *Anubis* who frequented that Temple had conceiv'd

a mighty passion for her, and earnestly desired her Company there one night, the Lady being charm'd with this extraordinary sort of Amour, being no less than a Divine Courtship as she thought, acquainted her Husband with it, who was as fond of being a Cukcold by an imaginary Deity, as some of the *Indians* are at present by their *Brachmans*: And the rest of the Roman Ladys began to grudge at *Paulina*'s good Luck, and to long for the like. The appointed time being come, *Paulina* makes haste to the Temple, where the Roguish Priests had *Decius* ready, who assoon as the Lamps were removed approach'd to his beloved *Paulina*; and under the notion of the God *Anubis* debauch'd her without any resistance. The deluded Lady, returned in the Morning highly honoured as she thought; but *Decius* meeting her a little after, renewed his former suit, which she rejected as usual, whereupon he told her in an upbraiding manner, that she was not so coy the other night in the Temple of *Isis*, where he enjoy'd her for one fourth of the Sum that he had formerly proffered her: The poor Lady being surprized to find that she had entertained a lewd Adulterer instead of a supposed Divinity, tore her hair, rent her cloaths, and discovered the Cheat to her Husband, who complaining thereof to the Emperor *Tiberius*, he condemn'd the Priests and *Ida* to be hang'd, ordered the Temple to be pull'd down, the Statue of *Anubis* to be thrown into the *Tiber*, and

Decius

Decius Mundus to be banish'd, —— and thus this Famous Temple was demolish'd, and the Convent of Priests destroyed, for being Pimps to the insatiable Lust of a Noble *Roman*, he himself banish'd from his Country, which he had polluted, and *Ida* his Bawd punish'd as all others of the Trade ought to be.

That same Author in the 18*th* Book in his Antiquities and the 12*th* Chapter, gives us another account of a Tragedy brought upon a great number of his Countrymen, by an unlawful Amour, as follows. *Anilaus* and *Asinæus* two *Jews* of mean Condition, upon a disgust retired into an Island of the *Euphrates*, where joyning with other dissolute persons and vagabond *Jews*, they became formidable to the adjacent Countries, which they ravaged at their pleasure, and so increasing in number, were a Terror to the Princes of those Countries, and obliged them to court their friendship; but having once relax'd the discipline that they observ'd when they first form'd themselves into a Society, they lost ground, and *Anilæus* lusting after a *Parthian* Lady, made War against her Husband, upon her account, and was so bewitch'd with her Amours, that he countenanc'd Idolatry for her sake, which bred discontent amongst his Followers, most of which were *Jews*, who complaining thereof to *Asinæus* his Brother, he reprov'd him for it, upon which the *Parthian* Lady poyson'd *Asinæus*; but the Judgement of God soon overtook them, for *Mithridates* taking Arms against *Anilæus* and

his dissolute Companions, he defeated them in Battle, and afterwards the *Greeks* and *Syrians*, who liv'd in *Seleucia* kill'd 50000 of the *Jews*, such was the fatal Consequence of Whoredom and Idolatry, which did first mutually produce one another, and then both together issued in the destruction of their followers.

The last instance that we meet with in *Josephus*, for our purpose is that in the 5th Book of his Wars and 9th. Chapter, where he gives us an account that during the Siege of *Jerusalem* by *Titus* the Son of *Vespasian*, the Faction called the Zealots *became Lustful, Effeminate, Lascivious, Curl'd their Hair, wore Women's Apparel, anointed themselves that their Beauty might be pleasing, thirsted after Unnatural pleasures, and made* Jerusalem *a Stews and not long after followed the utter destruction of their City, Temple and Commonwealth, with the slaughter of* 1,100,000 *of their people*, since which they have been Vagabonds, a Curse and a Reproach upon the face of Earth, and are noted for a Lustfull and Unclean People where ever they are, God having in his Just Judgment giv'n them up to work all manner of Uncleanness with greediness, seeing their Love to their Lusts made them first reject the Pure and Holy Doctrine of our Saviour, and afterwards Crucify him, which is another Instance to confirm what has been so often observed before, that such Persons or people as wallow in their Lusts want only an Opportunity and Tentation to declare o-

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pen War against God and Religion, which always issues in their own Confusion if their Conversion don't prevent it.

We have often had occasion to observe that Whoredome hath been productive of Idolatry, and in the first Chapter of the *Romans*, we have the Authority of the Apostle for it, that Idolatry hath been the parent of Uncleanness, *Vice Versa*, where speaking of those that when they knew God by the light of nature and the works of Creation *Yet because they Glorified him not as God, neither were thankful but became vain in their Imaginations, their foolish heart was darkned, and professing themselves to be Wise they became Fools, and changing the Glory of the Incorruptible God into an Image*, &c. *Wherefore God also gave them up to Vile Affections and Uncleanness, thro' the Lusts of their own hearts to dishonour their own Bodies, between themselves. For even their Women changed the natural use into that which is against Nature, and likewise also the men leaving the natural use of the Women, burned in their Lust one toward another, Men with Men working that which is unseemly, receiving in themselves that recompense of their error which was meet; and as they did not like to retain God in their knowledge, God gave them over to a Reprobate mind to do those things which are not convenient, being filled with all Unrighteousness, Fornication*, &c.

What the Apoſtle ſays of men's arriving to a great height of the knowledge of God by the light of nature, and the obſervation of the Works of Creation and Providence is evident by many Inſtances, but by none more than that of *Seneca*, who, tho' a Heathen, hath writ more true Divinity than almoſt all thoſe Chriſtian writers have done, who are known by the name of Schoolmen. *Ariſtotle*, *Plato*, *Socrates* and others are alſo ſtrong proofs of this, but notwithſtanding all their knowledge they were vain in their Imaginations, and thinking themſelves Wiſe became Fools, and ſo not only they themſelves but the Heathens who had the benefit of their Lectures conceiving falſe notions of the Deity which every one of 'em would adapt to their own Fancies, they were given up of God to all manner of Uncleanneſs, and thence it came to paſs that the Ancients talkt ſo many obſcene things concerning the Yard of *Priapus*, one of their Heathen Divinities, and Son to *Bacchus* and *Venus*; in reality a Vile Drunken Debaucht Stallion, whoſe virile parts being of an Extroardinary Size, a Company of Debaucht Women did continually haunt him, ſo that the Magiſtrates of the Town where he liv'd were forced to baniſh him, whereupon ſay the Poets *Venus* plagu'd them, ſo that they were forced to build him a Temple and in their ſolemnities they carried about a ſtick in reſemblance of his Yard——Of the ſame nature

nature was the *Eleusina Sacra* solemnized at *Eleusis*, a City of *Greece*, the procession being from thence to *Athens*, and of so great account was that profane Worship, that they called it *Mystery by way of Eminence*; the King with four Assistants presided at those solemnities; the *Ephori* were not admitted to the greatest Mysteries till after a year's initiation, and it was reckoned a great favour that King *Demetrius* was admitted to them *per saltum*. The *Athenians* had so great a passion and Veneration for those Mysteries that they thought they contributed to their leading a peaceable Life, and coming to an happy end and a blessed State afterwards; the Senate was always called to see that every thing belonging to them was performed in order, some defects about them being reckon'd Capital, and when they were reduced to the greatest straits by their Enemies, the Freedom and Enjoyment of those Mysteries was the last thing they Capitulated for, and yet the thing that they kept all this pother about was according to *Tertullian* a very shamefull object, and therefore we shall keep the Latin vail over it, *viz. Naturæ Muliebris Imago*, which tho' all that were admitted to them were sworn to conceal, yet the sagacity of the primitive Christians found it out. At these Ceremonies the Women used to ride in Carts and abuse one another with profane and scurrilous Language, fit indeed for Carted Whores, whence came the *Proverb*

De plauſtro loqui. This Ceremony was inſtituted in remembrance of *Ceres* ſeeking for her Daughter *Proſerpina* whom the Poets fancy *Pluto* raviſhed and carried to *Hell.* And ſuch was the Hypocriſie of thoſe who had the Conduct and Management of thoſe ſolemnities, that tho' they knew the thing to be profane in the higheſt degree, yet one of the four preſidents that aſſiſted the King during the ſolemnity had the Impudence to run about and cry *procul hinc, procul ite profani, i. e.* ſtand off and begone all profane Perſons as is related by *Marcrobius, Tertullian, Heſychius, Athenæus* and others. Such was the madneſs and wickedneſs of the *Gracians,* at that time the moſt polite and learned people in the world; and who valued themſelves ſo much upon their Learning and Philoſophy, that they called all the reſt of the World *Barbarians,* accounted the Goſpel fooliſhneſs, and lookt upon the Apoſtle *Paul* to be a Babbler. Of the ſame nature were the Feaſts and Solemnities of *Bacchus, Cybele* and others, ſo ridiculous in themſelves that the very *Scythians,* who were reckoned the moſt Rude and Barbarous of all Nations, laught at and exploded the Fancy of Worſhipping *Bacchus* for a God, who made men drunk and mad. Yet to ſuch Ridiculous Fopperies and Abominable Impurities were the wiſe *Gracians* given up by the Juſt Judgment of God, becauſe they were vain in their Imaginations and would Accommodate the Deity

to

to their own Luxuriant Fancies, ſo that thinking themſelves wiſe they became fools.

Parallell to this is the horrid impurity of the Popiſh Church and Clergy, which was much more open and notorious before the Reformation: the *Rabbi*'s of that Church affecting to be wiſe above what is Written, and Introducing not only ſuperſtitions of an ordinary ſize, but alſo downright Idolatry, as the Invocation and Adoration of Saints and Angels, God did Juſtly give them up to all manner of Uncleanneſs, notwithſtanding their monaſtical vows and pretended Celibacy, that they became the ſcandal of Chriſtianity, their Monaſteries Bawdy-Houſes, and at laſt a Butcher's Shambles by murdering thoſe Infants which they had ſpuriouſly begot, as was evident to the World by the great quantities of Childrens Skulls and other Bones which were found in their Monaſteries, upon their diſſolution in thoſe Countries where the Reformation obtained.

It were alſo to be wiſh'd that thoſe amongſt Proteſtants, who have been violent Aſſerters and Impoſers of humane Inventions in the Worſhip of God, would conſider whether that Impurity of Life and Converſation, which is but too too Remarkable amongſt thoſe who value themſelves as being Members of their Society, have not ſomething of a Judgment of the like nature in it.

And

And it is also plain beyond all Contradiction that those who embrace the Old *Arian* Heresie, now revived under the name of *Socinianism*, *Deism*, *&c.* Have reason to look upon the dissolute lives of most of their Fraternity in this Nation as a Just Judgment upon them from God for growing vain in their Imaginations, and rejecting all those principles of Religion which they cannot Fathom with their shallow and Corrupted reason.

We have seen under what severe Penalties Chastity was enjoyn'd unto the Jews who under the Old Testament were the peculiar people and Church of God; and with what tremendous Judgments those who violated that Law were from time to time pursued. We have also heard our Saviour's Exposition of the 7th. Commandment, and how it reaches the Motions and Affections of the Soul as well as the external act, and it hath been Proved by Divine Authority that the giving of a Person or People up to Uncleanness is a Just Judgment of God for having forsaken him. So that now it remains that we take notice in what manner, and under what Penalties Chastity is enjoyn'd to Christians under the new Testament. We find them in the 15 of the *Acts*, *v.* 20. That Fornication was one of the things which the first Synodical Meeting or General Council of the Christian Church forbid, by the Authority of the Holy Ghost, by which Interpreters understand that not only Marriage

riage within prohibited degrees, but Adultery single Fornication and keeping of Concubines, or to use the term now in fashion *keeping of Misses* was forbid, and the reason why that manifest violation of the Laws of Nature, Creation, and Revelation is mixt with those things which were Temporary, as the abstaining from Blood, &c. was because the Gentiles, especially the people of the East were very much addicted to Uncleanness, and Custom had prevailed so much amongst 'em, that they scarcely thought Fornication or the keeping of a Concubine any sin: And that it's plain, that this first Oecumenical Council if we may so venture to call it, did not design this of Fornication as a Temporary prohibition only, will appear by the repeated injunctions and prohibitions of the Apostles throughout their Epistles, and the Sentence of exclusion from the Kingdom of Heaven, which from time to time they pronounce against Whoredom. Thus in the 6th. of *Romans v.* 19. *He tells them that as they had yielded their Members Servants to Uncleanness, so now they were to yield their Members Servants unto Holiness.* Chap. 8. 7. He tells them, *That if they live after the Flesh they shall die.* Chap. 13. 13, 14. *We are forbid to walk in Chambering and Wantonness, or to make provision for the flesh to fulfill the Lusts thereof*; the Reading of which latter Verse, St. *Austin* was directed to by a Voice when walking in his Garden, which bid him *take up the Bible and read,*

read, and falling upon that Text he was thereby converted, he having been formerly much given to Uncleanneſs.

Then in 1 *Cor. Chap.* 5. he ſeverely reproves the Church of *Corinth*, for not having cenſured the inceſtuous Perſon who was one of their Members, tho' guilty of ſuch a ſort of Fornication as was not ſo much as named amongſt the Gentiles, viz. That one ſhould have his Father's Wife, not that never any ſuch thing was committed amongſt the Gentiles, for Hiſtory teaches us the contrary; but when it did happen it was never ſpoken of nor mentioned without horror, and was always looked upon as Monſtrous and Ominous: And therefore to take away the ſcandal from the Chriſtian Church, the Apoſtle Orders him to be delivered up to Satan, i.e. Excommunicated, and caſt out of the Society of the Church, by which Cenſure he was thrown out of the Kingdom of Chriſt as an Exile, and by Conſequence deprived of his protection, by which he became a Subject or rather a Slave to Satan, the God of this World, there being no *Medium* betwixt thoſe two, of being either a Subject of Chriſt or a Subject of Satan, and therefore he who is caſt out of the Church *clave non errante*, may very well be ſaid to be delivered up to Satan. It's true there are ſome, who think that by theſe words was meant a delivering of him up to Satan to be tormented by ſome bodily diſtemper, but that Expoſition is

too

too much forced to be relied on. In the 9th. and 11th. Verſes of that Chapter the Apoſtle forbids *them ſo much as to eat with a Brother who is a Fornicator*, ſuch was the purity of Life that the Holy Ghoſt enjoined to all Chriſtians.

In the 6th. Chap. the Apoſtle informs us *That neither Fornicators nor Adulterers, nor Effeminate, nor abuſers of themſelves with mankind ſhall inherit the Kingdom of God*; and by Conſequence we may Judge that they were neither fit to be Members of Churches, nor indeed of Politick and Civil Societes with Chriſtians. In the 11 Verſe, he tells *them ſuch were ſome of you, but now ye are Sanctified.* v. 13. *He ſays that the body is not for Fornication, but for the Lord, and the Lord for the Body.* And in the 15, and 16. v. argues againſt Fornication from the abſurdity of it in Chriſtians, who thereby *made their bodies that are Members of Chriſt Members of an Harlot*, which was as much as to ſay that you cannot make Chriſt a partaker of Fornication with you, and therefore when you are guilty of thoſe abominable ſins you diſunite your ſelf from Chriſt, and offer violence to your own bodies by pulling your ſelf away from Chriſt, and joining your ſelf to an Harlot.

In the 18th. Verſe he enjoins them to flee Fornication, becauſe *He that committeth Fornication ſinneth againſt his own Body*, that is, in a ſpecial manner, he diſhonoureth his Body by making it a Member of an Harlot

lot and disuniting it from Christ; he maketh that Body which the Holy Ghost disdaineth not to chuse for a Temple a Cage of Unclean spirits, and so provoketh the Holy Spirit to abandon it, who will not dwell in an Impure place, and as Whoredom brings a more direct blemish upon the body than any other sin doth, so it tends to the dissolution and destruction of the frame of the Body.

In the 7th. Chapter, the Apostle treats of Marriage as a proper Remedy against Fornication, and therefore necessary and commendable, not that it was Originally instituted as a Remedy against Fornication, for it was appointed in Paradise, during the State of Innocence, when there was no such thing as Fornication; but it became necessary for that end since the fall, and therefore as propagation was the primary end of Marriage, the avoiding of Fornication became a Secondary end—— The reason of the Apostles insisting upon this, is in the opinion of Commentators, because there were some among the *Corinthians*, to whom he wrote, who Counterfeiting Chastity despised Marriage, and fell into hurtfull and filthy Lusts; and others again under pretence of Chastity pretended to dissolve their Marriage Contract, and put away their Wives, that they might attend with more diligence and assiduity upon the Service of God, and therefore to obviate both those absurd opinions he shews the necessity and sanctity of a marriage

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ſtate, tho' he owns that in conſideration of the then troubleſome times, and the perſecutions which attended the Church, it was better for thoſe Chriſtians who had the Gift of Continency not to marry than to encumber themſelves with Families, and the neceſſary cares of providing for a Family, which do always follow upon Marriage; but at the ſame time he tells them that 'tis better to Marry than to Burn, and recalls Marriage to its Primitive inſtitution in the 2d. Verſe, thus, *Let every Man have his own Wife, and let every Woman have her own Husband*: By which he expreſly Condemns Digamy and Polygamy.—And then he tells them the duty of Married Perſons that tho' they might for a time abſtain from the Marriage-Bed by mutual conſent, in order to give themſelves to faſting and prayer, yet they were *not to defraud one another, but to come together again*, leſt Satan, the Author of all Uncleanneſs, ſhou'd tempt them for their Incontinence, ſo that by this Chapter it is plain, that that Celibacy which the Romiſh Clergy pretend to obſerve is none of God's appointment, and therefore 'tis not to be wondred at, that they who have ſo contemptuouſly rejected the Sacred ordinance of Marriage ſhould be given up to thoſe Brutiſh Luſts which have made them the ſcandal of the Chriſtian World. The Holy *Paphnutius* when it was moved in the Council of *Nice* that the Clergy ſhould abſtain from their Wives, oppoſed it by his Authority, or rather

ther by the Apostles' Authority, telling 'em that Marriage was honourable, and that a Man's lying with his own Wife was no breach of Chastity, upon which the Council commended his opinion, and ordain'd nothing in that affair as we are told by *Sozomen Hist. Tripartit. Lib.* 2. *C.* 14. So that the Canon which is now numbred amongst those of that Council, forbidding the Marriage of the Clergy, is with good reason lookt upon as suppositious.

In the 5th. of the *Galatians*, v. 19. the Apostle tells us, *That the Works of the flesh are Adultery, Fornication, Uncleanness, Lasciviouness*; and in the 24th. Verse, he tells us that they that are Christ's have Crucified the flesh with the Affections and Lusts, so that those who wallow in such Impurities let 'em call themselves or be called by others what they please, 'its plain that they have forfeited their Title to the name of Christians.

In the 2d. of the *Ephesians*, he reckons those *who walk in the Lusts of the flesh, and fullfill the desires thereof amongst the Children of wrath and disobedience who walk according to the Prince of the power of the Air.* Our Lustfull Gallants and Beaus would be ready to run any man thro' the Lungs who should call them Children of the Devil, and yet they are called such in expres terms by the Holy Ghost; so that it's not to be wondred at that they do so much spurn at all revealed Religion.

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In the 4th. Chapter, the Apostle calls them off from the Impurities of the Gentiles, who had *given themselves over unto Lasciviousness, to work all Uncleanness with Greediness*, telling them *they had not so learned Christ*. In the 5th. Chapter he commands *that Fornication and Uncleanness should not once be named amongst them, neither Filthiness nor Foolish talking nor Jesting which are not convenient*, and the reason he subjoins, is this, *That no Whoremongers nor Unclean person hath any Inheritance in the Kingdom of Christ and of God*——Then whether they deserve the name of Christians whose chief delight is in Play-Houses, where Foolish Jesting and Talking is their principal Entertainment; or whether they are to be accounted such who wallow in Fornication and Adultery, and who make their keeping of Misses and Debauching of Women the Grand subject of their Conversation, in all publick Companies, let any reasonable man Judge,

In the 3d Chapter of the *Colossians he commands Christians to mortify their Members which are upon the Earth*, viz, *Fornication, Uncleanness, inordinate Affection*, &c. *For which things' sake the wrath of God cometh on Children of disobedience.*

In the 11th. of the *Hebrews* and 16th. verse he warns them to *take heed that there be no Fornicator nor Profane Person amongst them like* Esau, *who sold his Birth-right for one Morsel*, Persons who are addicted to their Lusts being ready at any time to sell their

share of Heaven and Religion so they may but enjoy their Vile desires: and in the 13th. Chapter and 4th. Verse he tells them that *Marriage is honourable in all, and the Bed undefiled, but Whoremongers and Adulterers God will Judge*, by which the Apostle obviates the false Doctrine of those Seducers foretold in the 1st. of *Timothy* and 4. who should forbid Marriage, and tells them that Whoredome is so grievous a sin in the sight of God, that in a peculiar manner he will punish such persons himself.

It is fit also to be observed here, that the Papists and other Sects who forbid or restrain the use of Marriage were thereunto prompted at first by a false shew of Purity and Sanctity, which demonstrates how abominable they reckoned the sin of Uncleanness, when they thought that Conjugal Society rendered men unfit for their Devotions, but their unhappy mistake was attended with mischievous Consequences, for instead of that purity which they aimed at by dispising Marriage which is of Divine institution, they fell into all manner of Uncleanness as is known to those who have read the Histories of the *Encratites, Marcionites, Fatians, Manichees, &c.* whose Errors and Vitious Practises as to that matter, the Popish Monks have serv'd themselves heirs to, and therefore cannot avoid falling under the reach of that Propheſie, 1st. of *Timothy* and 4th. tho' they have strain'd their Wits toward it off from themselvs.

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The Apostle *Peter* in his 1st. Epistle 1. Cap. and 14. Verse forbids Christians to *fashion themselves according to their former Lusts*, and in his 2d Cap. 11. v. he commands them *to abstain from fleshly Lusts which War against the Soul.* In the 2d. Chapter of his 2d. Epistle he tells us, *That God turned the Cities of* Sodom *and* Gomorrah *into ashes, making them an ensample unto those that after should live Ungodly.* — In the 9th. verse he subjoins that the *Lord knows how to reserve the unjust unto the day of Judgment to be punish'd, but chiefly them that walk after the flesh in the Lust of Uncleanness*, and in the 14th. Verse he says, *They shall receive the reward of Unrighteousness, having eyes full of Adultery and that cannot cease from sin.*

The Apostle *Jude* in his General Epistle tells us, *That* Sodom *and* Gomorrah *giving themselves over to Fornication, and going after strange flesh are set forth for an Example, suffering the Vengeance of Eternal Fire*, he describes also those *who walk after their Ungodly Lusts to be mockers*, which is as Visible in our modern Beaus and Gallants as ever it was in any, there being none who do more mock and despise Religion then such, and now 'tis become Familiar to them to run down Revelation and the Divine Authority of the Holy Scriptures.

In the 14th of the *Revelations* and 4th. *The 144000 who are there said to be singing a new song in Heaven, in the Company of the Lamb, are describ'd to be such as had not defiled themselves with Women*; That is, such as had not polluted themselves with Unlawfull Lusts, but had possessed their Vessels in Sanctification and Honour, as Christians are advised to do. 1 *Thess.* 4. 4. Not that they had abstain'd from Marriage, for that is Honourable and such a state as tends to the preservation of Chastity, but they had escaped the pollution which was in the World, thro' Lust; its true that the Sense of the place is not wholly restricted to a bodily Chastity, but includes also a Spiritual Purity, Freedom from Idolatry, and Communication with false Religions, but that it does also relate to bodily Chastistity, is unanimously agreed upon by Interpreters.

It is also observable that the Holy Ghost, to testify his hatred of Uncleanness hath represented Antichrist the Anti-christian Church, and the Idolatry of that Society, under the name of *a Whore, the Mother of Harlots and Abominations of the Earth*; those that are poyson'd with her Idolatrous Doctrine, he represents as having committed Fornication with her, and drunk of her Golden Cup full of Abominations and Filthiness of her Fornication, *Rev.* 17. And indeed to any that have read the wicked Lives of many of the Popes, and consider the impurity of their Monks and Nuns, their

their contempt of Marriage, their Unlawfull Divorces, and Dispensations for Unlawfull Marriages. It will appear that there's great reason to call the Church of *Rome* a Whore in a Literal Sense.

In the 21st. of the *Revelations*, we are told *that Whoremongers shall have their part in the Lake which Burneth with Fire and Brimstone*: and in the 23d. we are told, *That Whoremogers are excluded from the new* Jerusalem in Company of Murders, Idolaters and Sorcerers. So much for the History of Whoredom, as far as it is touched in the Old and New Testament, either as to the Instances thereof, the Judgments inflicted upon the practiſoners of it, the Laws concerning it, and the punishments threatned against the Breakers of those Laws, both in this World and that which is to come.

Having finished that part of our History for which the Scripture hath furnished us with materials, – We come in the next place to profane History, for Instances relating to our Subject. We have already made use of some Instances from *Josephus* and other Historians, *Obiter* as they had a Relation to the Scripture passages that we were upon, but come now to make use of them intirely for our Collections, and think it fit to acquaint the Reader that we must look back again in order of time, because 'twas thought best to have the Scripture Instances altogether.

We have formerly made mention of *Semiramis*, in the Account which we gave of the deſtruction of *Babylon*, all that we have now to add, is, that *Juſtin. Lib.* 1. gives this Account of her, that after her Husband *Ninus*'s Death, ſhe puts on Mans apparrell, and feigned her ſelf to be *Ninus* her own Son, who was but a Youth, and therefore ſhe was affraid that he would not be able to manage the Scepter, *Semiramis* being a Woman of low Stature, and ſmall Voice, was eaſily miſtaken for her Son, and the better to conceal the fraud, ſhe covered her Arms and Legs, put a Tiara or round Ornament reſembling a Bonnet, upon her head, and the better to prevent ſuſpicion of a diſguiſe, Ordered her Subjects to apparell themſelves in that ſame manner, under the Notion of a new faſhion, ſo that ſhe paſs'd for her Son without any doubt or heſitation, and having under this diſguiſe enlarged her Husband's Conqueſts as was formerly ſaid, ſhe conceived that the Greatneſs of her Actions had put her beyond the reach of Envy, and therefore diſcovered her ſelf, which was ſo far from leſſening her, that it mightily advanced her Reputation, but giving her ſelf up afterwards to Brutiſh Luſts, as was formerly mentioned, ſhe became enamoured on her own Son, who thereupon killed her, and thus ſhe tarniſh'd all her former Glory and brought her ſelf to an untimely death by her unnatural Luſt after ſhe Reign'd 42 years in Great Honour.

Her

Her Son *Ninus*, tho' he abhorred his Mothers Incestuous Amours, yet being Heir to her Vices as well as her Throne, as if he had really changed Sexes as well as Habit with his Mother, he became Effeminate and Lustful, and spending his time Ingloriously among Women, was rarely seen of any men, and so concluded his days with Ignominy, leaving that unmanly pattern to his successors that they seldom were seen of any of their Subjects, and thus the *Assyrian* Empire which continued near 1300 years, was extinguished by the Effeminacy and Lusts of their Princes and People, and came to a Conclusion in the Inglorious Reign of *Sardanapalus*, who Reigned as some Authors think when *Jonah* was sent to Preach Repentance to *Nineve*, but this cannot be relied upon, the Learned do so much differ as to the point of Chronology: However, this is agreed upon by all hands, that he was a Lustfull and Effeminate Prince, and gave himself so much up to Voluptuousness that he would sit and Spin in a Womans Habit amongst his Concubines. And seeing it is commonly found by Experience that people imitate the bad example of their Princes; there's no great reason to doubt but that the *Ninivites*, amongst whom he resided, were tainted with his Vices and became dissolute, so that they very well deserved those Judgments denounc'd against them by *Jonah*, and Historians, as *Justin*, *Petav*, and *Scaliger* acquaint us,

That the wiſer part of his Subjects loathing to be Govern'd by ſuch an unmanly Debauchee, Rebell'd againſt him, under the Conduct of *Arſaces* Governor of *Media*, who coming to ſee him and being admitted to his preſence with Great difficulty, found him in Woman's Habit Spinning purple upon a Diſtaff, amongſt a Company of his Whores, to whom he divided their ſeveral Tasks of Wool, *&c.* And perceiving him to be more Effeminate, and Laſcivious in his looks than any of the Women, he conceiv'd great Indignation that ſo many Warlike Men ſhould be Governed by a Perſon who diſown'd his Sex and handled a Diſtaff inſtead of a Sword, ſo that having acquainted his Companions with what he had ſeen, they Conſpired againſt him, Beſieged him in *Ninive* for two years, and reduced him to ſuch ſtraits that in a deſperate humor he retired into his Palace, where having Erected a Funeral Pile, and laid all his moſt precious Moveables upon it, he burnt himſelf with his Wives, Children and Pallace; (which was the only thing wherein he diſcovered a Manly temper) Ordering the following diſtich to be engraven on his Tomb–

Hæc habeo quæ edi, quæque Exſaturata Libido
Hauſit at illa Jacent multa ac præclara relicta.

Which

Which says *Aristotle* was a fitter Epitaph for a Bull then a King; It may be Paraphras'd in *English* thus,

Those things I have which delight I ate,
And also those which did my Lust asswage;
Yet my desires are still insatiate,
And that ought's left behind, enflames my rage.

The *Medes* having held the Empire 350 years, it then fell into hands of the *Persians* under the Conduct of *Cyrus*; and that the *Persian* Women were not over modest appears by the method they took to encourage their Men, when they had the worst in the Battle at first, with *Astyages*, *viz.* When the *Persians* began to run, their Women uncovered their Secret parts, upbraidded them with Cowardice, and askt whither they would hide themselves in the Bellies of their Mothers and Wives, which did so animate them, that from a principal of shame they returned to the Battle, came off Victorious, and by that means laid the Foundation of the *Persian* Monarchy, which was afterwards overturn'd by Effeminacy and Lasciviousness, as we shall see in its place, and that the *Persians* should have immers'd themselves in Lasciviousness is so much the more remarkable and inexcusable, because their Emperor *Cyrus* to break the Warlike Temper of the *Lydians*, whom he had overcome, thought it not enough to deprive them of their Horses and Arms, but commanded them to exercise

ercise themſelves in Publick-Houſes, Plays, and Bawdy-Houſes; and thus ſays *Juſtin Lib.* 1. this people who before *Cyrus* were invincible in War, mighty by their induſtry and redoubtable by their Valour, loſt their Ancient Gallantry by their Effeminate Delicacy and Luxury. And that this Wantonneſs had invaded their Throne is evident from the Inſtance of *Candaules* their King, who doting upon his Wife, becauſe of her Incomparable Beauty, commended her in all Companies, and not ſatisfied with that, he was ſo mad as to expoſe her Naked to the view of *Gyges* his Favourite, by appointing him a Secret place in her Bed-Chamber, which the Q. perceiving, tho' unknown to her Husband ſhe was ſo much incens'd at it, that ſhe propos'd it to *Gyges*, either to kill the King and enjoy her and the Kingdom, or to prepare for death himſelf, the former of which conditions he accepted, and performed, and thus was *Candaules* punished for his Voluptuouſneſs by loſing his Life and Crown, and having his Race extinguiſhed.

Juſtin in his 1. Book acquaints us alſo that one of the *Magi* called *Comaris*, being imployed by *Cambyſes* to kill his Brother *Mergides*, performed it Secretly, and *Cambyſes* dying in the mean time of a Wound he received by his own Sword, *Comaris* ſet up his own Brother *Oropaſtes* for King, inſtead of *Mergides*, to whom the Succeſſion belonged after *Cambyſes*, *Oropaſtes* being

as very like *Mergides*; but the matter being afterwards suspected — *Orthanus* a Noble man found it out by his own Daughter, that was one of the King's Concubines, she by her Father's perswasion felt *Oropastes* his head when he was asleep, and finding that he had no Ears, acquainted her Father with it, who thereby knew that it was *Oropastes*, whose Ears *Cambyses* had ordered to be cut off, and imparting it to the rest of the Nobility, from whom it was easie to conceal it because the Kings of *Persia* under a shew of Majesty were kept from the view of their Subjects, they conspired against him and slew both the Brothers, thus was *Oropastes* deprived of his Life and Crown by the Treachery of one of his Concubines.

The next passage we meet with in *Justin* for our purpose, is that of the *Scythian* Women, whose Husbands being long absent, he says, 15 years in subduing *Asia*, they sent Messengers to them, telling them, that if they did not return, they would take care to have off-spring by their Neighbours, and that the Women should not be to blame if the Race of the *Scythians* failed, whereupon they returned having imposed a small Tribute upon the *Asiaticks*, rather as an acknowledgment of ther Conquests then as a Reward of their Victory.——

That same Author, Book 2d. tells us that the *Scythians* having staid 7 Years from their Wives in their 3d. Expedition into *Asia*, the Women reckoning they had been

been all cut off, Married their Servants who were left at home to look after the Catttle, so that when their Husbands returned Victorious, they were look'd upon as Foreign Invaders, and therefore the Servants kept them out by force of Arms so that after diverse Skirmishes with various fortune, the *Scythians* considering that those who opposed them were their Servants, they agreed to make use of Whips against them instead of Arms, which had so good success that their Servants, as if their Servile Spirits had returned to them upon the sight of the Whips, fled before them.

Its also fit to take notice here, that the Women so much fam'd in the World by the Name of *Amazons*, were Wives to a *Colony* or rather an Inundation of *Scythians*, who settling themselves in *Cappadocia* about the River *Thermodoon*, and having subdued their Neighbours, were at last wholly cut off by a Conspiracy of the people whom they had Conquered, upon which their Women took Arms, and not only defended their own Territories, but enlarg'd their Dominions, and being accustomed to Govern men, lookt upon Marriage as a servitude, cut off all the Men that were remaining among them, that none of them might seem more happy than the rest, by enjoyment of their Husbands, and then having obtained Peace, once a year they convers'd with the Men of Neighbouring Nations, and if they brought forth

th Males they, either killed them or
them home to their Fathers, but the
ales they bred up to the use of Arms,
all manly Exercises, burning one of
ir Dugs that it might not hinder them
bend their Bows, and preserving the
her to suckle their Girls. Amongst those
mazons are said to haveReign'd the Famous
ueens, *Martheſia*, *Lampeto*, *Otrera*, *Pen-*
heſilea, *Thaleſtris*, *&c.* and their Monar-
y is said to have continued till the time
Alexander the Great.

Some will have all that is writ of the *Amazons* to be a meer Fable, and others, hat all the stories of them was occasion-d by their Women's bearing Arms, and ighting in Battle as well as the Men; nd it may be, being more numerous in diverse of those Battles, than the Men who were either absent or consumed in those Expeditions, they had the Chief Com-mand, as is observed by *Juan Orellan* the *Spa-niard*, who discovered that great River, call'd by the Name of the River of the *Amazons* in the *West-Indies*, upon the Banks of which he perceived the Women in Arms to exceed the men in number, and to Com-mand them, and upon that Account he gave the Name aforesaid to that River.

But however the matter be, it affords us this Observation, that all Kingdoms and States ought to take care of en-couraging Marriage; and to avoid as much as may be the Exhausting of their Men by Wars, Colonies or Conquests, which

which do naturally occasion the want of a sufficient number of Males to supply the Females, whence proceeds Whoredom, Uncleanness, and Luxury, which infallibly issues in Contempt of Marriage, an Obstruction of Propagation, and the ruin of a people.

Before we come to give an Account how the *Persian* Monarchy was overturn'd by Luxury and Lasciviousness, we shall have occasion to touch upon some Remarkable Revolutions, occasioned amongst the *Greeks* by Uncleanness. The first that we meet with in *Justin* is that of *Diocles* King or Governour of *Athens*, who having forced a young Woman, he was in Revenge thereof killed by her Brother, whereupon *Hippias* Brother to *Diocles* ordered the youngman to be apprehended, and putting him upon the Rack, examined him concerning those that were privy to his design, the young man in further Revenge for this new Injury, Nam'd all the Tyrant's Friends, who being put to Death upon his Accusation, *Hippias* ask'd if he knew of any more that were Conscious to his Crime. To this the young man answered, That there were no more at whose Death he could gladly rejoyce but the Tyrant himself, which the Citizens took as a Signal to recover their lost Liberty, and drove *Hippias* into Exile, who thereupon joining with the *Persians* against his own Country was slain in Battle.—And here it's proper to add that the effeminacy

acy and Luxury of the *Persians* under the Reign *Xerxes*, was the chief cause of the shamefull overthrows which they received by the *Grecians*.

The next Remarkable instance which we find for our purpose in *Justin*, is that in his 3d. Book of the War betwixt the *Messenians* and *Lacedemonians*, occasioned by the former's having Ravished the Virgins belonging to the latter, whilst they were at Sacrifice, upon which the *Lacedomineans* bound themselves by a solemn Oath never to return into their Country till they had taken in *Messenia*, which laid the Foundation of Intestine Discord, and Civil War in *Grecia*——The Siege of this Town continued 10 years, during which time the *Lacedemonian* Women being not able to brook the want of their Husbands' Company, they sent heavy complaints to them upon that head, but the *Lacedemonians* being unwilling to violate their Oaths, and at the same time sensible that their people must needs decrease, they fell upon this *Medium*, to send home all the young men who had come as Recruits to their Camp after the taking of the said Oath, and allowing them the Liberty to Accompany with the Women, the Children begot by this promiscuous Copulation, were as a Brand of their Mothers' Infamy called *Parthenii*, and arriving at the Age of 30, they were so much afraid of coming to Want, because they knew not whom to call Father, nor which way to have any Patrimony, that

under

under the Conduct of *Phalantus* Son to *Aratus*, who was the Author of the Advice to send the young men from the Camp aboveſaid, they reſolved to ſeek new Habitations for themſelves, and ſo without ſo much as ſaluting or taking leave of their Mothers, from whom they deriv'd the Infamy of being Baſtards, they arriv'd at laſt in *Italy*, ſubdued the *Tarentines*, and ſettled in their Country. But to return to the *Meſſenians*, they were at laſt overcome by the *Lacedemonians*, in two Wars, the 1ſt. of 20 and the 2. of 14 years continuance, and reduced to a miſerable ſlavery, which was originally occaſion'd as we have juſt now heard by their Uncleanneſs.

Our next Inſtance is in *Juſtin Lib.* 5. concerning *Timea* Queen to *Agis* King of *Lacedemon*, who being guilty of Adultery with *Alcibiades* the *Athenian*, while an Exile from his Country at her Husbands Court, ſhe diſcovered to him the deſign which the *Lacedemonians* had againſt his Life, becauſe they envied his Conduct and Glory, upon which *Alcibiades* fled to the *Perſians*, and having by his cunning prevailed with the *Athenians* to recall him, he afterwards defeated the *Lacedemonians* by Sea and Land, and brought them to ſue for Peace, ſo deſtructive to her Country was the Unlawfull Amours of this Whorish Queen, and ſo ruinous to the whole Eaſt, and particularly to *Athens* was the Vitious Luſtfull Temper of *Alcibiades*; the occaſion of whoſe Exile as abovementioned

was

was his discovery of something of the Mystery of *Ceres*'s Worship, or the Profane *Eleusina Sacra*, which we have already described at large. The fatal *Exit* of this Great Man is also Remarkable, *viz.* That he was by the order of the 30 Tyrants burnt in his Chamber when asleep; a suitable punishment from the hand of Divine Justice for one that had burnt in impure Lust, however he deserved better Treatment at the hands of his Country.

That same Author in his sixth Book, acquaints us that after the death of *Epaminondas* the great *Theban* General, the *Athenians* having no Enemy to whet their Emulation or Exercise their Martial Courage, grew Luxurious and Debanch'd, spent their Time and Revenues in publick Festivals and Plays, frequented the Stage and Play-Houses more than the Camp, and did more extoll their Poets and Orators than their Captains and Generals; by which means they lost their Glory, and rendred themselves and all *Greece* and *Asia* a prey to the *Macedonians*, formerly an obscure people.

Before we go any further in the History of the Unlawful Amours of *Greece* it may not be improper to take notice of the ruine of *Troy* by the *Græcians*, after ten years War upon the account of the Rape of fair *Helena* from *Menelaus* a *Grecian* Prince, by *Paris* Son to *Priamus* King of *Troy*. This story being known to every School-Boy, its needless to insist upon it, but we shall only observe that the Lust of *Paris* occasioned the ruin of that King-

dom and City about the year of the World 2870. after it had stood near 296 years. The ruins of that Famous Town are still to be seen near the Mountain *Ida* about 32 *German* Miles South of *Constantinople*, upon the *Asian* side of the *Hellespont* or strait of the *Dardanelles* as a Monument of Divine Justice against Whoredom.

Justin in his 7th. Book gives us this Remarkable instance of punishment inflicted upon the *Persian* Ambassadors for their Lechery, *viz.* That being sent by *Magabazus* the *Persian* General to demand Hostages from *Amyntas* King of *Macedonia*, that Prince received them kindly, and the Ambassadors having drank largely in the time of the Feast, so as their Lust was inflamed, they demanded that they might have the Company of the Kings Wives and Daughters at their entertainment, which they said was a Pledge of Hospitality among the *Persians*. The King thinking fit to grant it, the *Persians* began to handle the Women immodestly, upon which *Alexander* Son to King *Amyntas* desir'd his Father to withdraw from the Banquet because of his Age and Gravity, the Prince having done so, *Alexander* a little while after called out the Women, pretending that he would bring them back in a better dress, that so they might be the more acceptable to the *Persians*, and in their place brought in as many young Men in Womens Habit with orders to punish the Ambassadors for their lasciviousness, and accordingly

cordingly when they begun to handle them as they had done the Women, the young men kill'd every one of the Ambaſſadors with Swords which they had concealed under their Garments.

In that ſame Book we have an inſtance of an abominable Inceſtuous Intrigue of *Eurydice* Wife to another *Amyntas* King of *Macedonia*, and Nephew to the former, who falling in Love with her Son-in-Law, upon promiſe of Marriage undertook to murder her Husband and advance her Gallant to the Throne, but was prevented by her Daughter who diſcovered her Mother's Inceſt and bloody deſign, yet *Amyntas* for the Love which he bare to the Children that he had by this wicked Woman ſpar'd her, and the Unnatural Beaſt after his Death murdered her own Sons *Alexander* and *Perdiccas* by him, tho' for their ſakes he had ſpared her Life; and all this miſchief ſhe committed, that ſhe might wallow without Interruption in her Impure Luſts.

In his 9th Book he gives us an account of the death of *Philip* of *Macedon* Father to *Alexander* the Great, which was occaſioned partly by his having Divorc'd *Olympias*, on ſuſpicion of Adultery, or with an Adulterous deſign to marry *Cleopatra*, and partly becauſe he had not executed Juſtice upon *Attalus* for having Committed *Sodomy* upon *Pauſanias*, who frequently complained of it, but was always diſmiſs'd with ſcorn, and therefore watching his Opportunity he

ſtabb'd *Philip* on the day that he was married to *Cleopatra* as walking betwixt his own Sons, afterwards *Alexander* the Great and *Alexander* his Son-in-Law. Thus this Great Prince who had Conquer'd many Nations and Countries, became a Conqueſt and Victim to his own Luſts and the Luſts of others, and occaſioned likewiſe the death of his Paramour *Cleopatra*, *Olympias* having firſt murdered her Daughter, and then forc'd *Cleopatra* to hang her ſelf.

His 10th. Book furniſhes us with a very remarkable inſtance of *Artaxerxes* King of *Perſia*, who had 115 ſome ſay 160 Sons by Concubines, and three only by Lawfull Marriage, for which Incontinence he was puniſh'd in the following manner, his Son *Darius* being by the Indulgence of *Artaxerxes* admitted to the Throne while he himſelf was alive, contrary to the Cuſtom of the *Perſians*, he ungratefully Conſpired againſt his Father's Life, and engaged 49 of his Brethren in the Conſpiracy. The occaſion of this Unnatural Plot was yet more vile than the Plot it ſelf, which *Juſtin* relates thus, *Artaxerxes* having defeated and killed his Brother *Cyrus* in the War betwixt them, he married *Aſpaſia Cyrus* his Concubine, and her *Darius* wou'd have his Father to reſign to him as well as his Throne, which the Indulgent Father promiſed to do at firſt, but repenting of it afterwards, he made her prieſteſs to the Sun that he might have a fair pretence of denying her to *Darius*, be-

becauſe according to the *Perſian* ſuperſtition, thoſe of that Office muſt obſerve perpetual Chaſtity. *Darius* taking this as a great affront, entred into the Conſpiracy as abovementioned, which being diſcovered, the Inceſtuous and Unnatural Traitor with all his Aſſociates, their Wives and Children was cut off, that there might be no memorial left of ſuch a horrid piece of Villainy. Thus was Uncleanneſs juſtly puniſh'd both in Father and Children, and this Inſtance is ſo much the more remarkable that it fell out but a few years before the overthrow of the *Perſian* Monarchy by *Alexander* the Great, which the Laſciviouſneſs and Effeminacy of the *Perſians* made eaſy to be effected.

Our next inſtance is *Alexander* the Great, who tho' in the height of his Youth and Conqueſts, he obtain'd ſo much Glory by abſtaining from *Darius* his Beautiful Queen and Daughters who were his Captives, yet giving himſelf afterwards up to Impure Pleaſures, he hath thereby rendred his Infamy as Immortal as his Fame. It's obſerved of him by his Hiſtorian *Curtius*, that he was always more Famous in War than after Victory, and that having broke the Power of the *Perſian* Empire he degenerated into thoſe very Manners or rather Vices, which made the *Perſians* ſuch an eaſie Conqueſt to him. That ſame Author in his 5th. Book gives us an Account, that *Alexander* having ſtaid much longer at *Babylon* than he did at any o-

ther place, the Corrupt Manners of the Citizens did more prejudice to the Diſcipline of his Army than any thing they had met with before that time; and indeed the Deſcription that *Curtius* gives us of the abominable Luxury and Impurity which reign'd in that City, is ſufficient to convince us that the Empire of which that was the Metropolis, or at leaſt the moſt Renowned and Greateſt City, was ripe for ruin. The words of the Hiſtorian are as follow, *There was nothing more corrupt than the manners of that City, and nothing more Accommodated to incite and provoke Voluptuouſneſs and Luſt. The Parents and Husbands permitted their Wives and Daughters to lie with their Gueſts, provided they gave them a Reward. Banquets, Revells and Plays were the Chief delights of the Kings and Princes of* Perſia. *The* Babylonians *were wholly giv'n up to Wine, Drunkenneſs, and the Conſequences of it. Their Women when they firſt came in to their Feaſts and Banquets were apparelled modeſtly enough, but in a little time after they threw off their upper Garments, and in the laſt place, with modeſty be it ſpoken, uncover'd their Nakedneſs; nor was this only the practiſe of the Common proſtitutes, but of their Matrons and married Women, who eſteem'd ſuch promiſcuous dalliance a Great piece of Complaiſance and Good breeding; with which Debauches,* ſays our Author, *that Army which Conquer'd* Aſia *being glutted for* 34 *days, they had doubtleſs been rendred very unfit for what they undertook afterwards, if they had not been*

Reinforced

Reinforc'd by fresh supplies of uncorrupted men from Macedonia, *&c.*

Our Author gives us another Instance of the Idleness and Luxury of the *Persian* Women, *viz. That when* Alexander *the Great had received Purple and* Macedonian *Apparel made by his own Sisters in a Present from home, he ordered the same to be Presented to* Sysigambis *the Mother of* Darius, *with this Complement, that if she lik'd them he would furnish her with those who shou'd teach her Grand Daughters to make such, which presently drew Tears from the* Persian *Princess, there being nothing reckon'd more dishonourable amongst the* Persian *Women than to Card and Spin,* which I take to be the meaning of our Author's words *to touch Wool.* How much this differs from *Solomon*'s Character of a good Housewife, and whether the handling of Wool had not been more commendable than such Dissolute Revels as we just now mentioned, let the World judge. But to return to *Alexander* the Great.

After he had with great difficulty and danger past the straits of *Susis*, and taken *Persepolis* the Royal Residence of the Kings of *Persia*, the Lascivious Inhabitants became Executioners of Divine Justice upon themselves and their Impure City, for putting on their chief Ornaments of which their Luxury had made them provide a great Number, they threw themselves their Wives and Children headlong from the Walls and Precipices, and set fire to their own Houses: But that which is particularly re-

markable as to *Alexander*, is that in a Drunken fit at the perſwaſion of *Thais* a Drunken Whore, ſays *Curtius*, *he ordered the Famous Royal Palace of the* Perſian *Kings to be burnt, which he had hitherto ſaved; and he himſelf threw the firſt firebrand into it to his perpetual Ignominy and Diſgrace*, However, we may plainly ſee by this paſſage, that the ſin of the *Perſians* was legible in their puniſhment, when this Famous Palace that had been polluted with ſuch Herds of Strumpets, as the *Perſian* Kings did uſually Entertain, was burnt to Aſhes at the inſtigation of an Infamous Strumpet, and not long after *Darius* himſelf fell by the hands of his Treacherous Subjects, which put an end to the *Perſian* Empire.

Curtius in his 6th. Book gives us an Account how *Alexander* became hateſull to the Graver ſort of his Captains and Generals by his degenerating into the Vices of the *Perſians*, as, Immoderate drinking, and ſpending his time in Plays, and amongſt Herds of Strumpets, which occaſioned frequent Conſpiracies againſt him, Mutinies amongſt his Souldiers; and other Commotions. He became likewiſe guilty of *Sodomy* with *Bagoas*, *Darius*'s Eunuch, affected the *Perſian* Habit and Cuſtoms, and entertained 360 Concubines as *Darius* had done before him, which occaſioned the *Macedonians* to grumble, and ſay, That he was more like to thoſe that he had Conquer'd than a Conqueror, ſo that he was forc'd, to prevent their ſedition, to

en-

engage them in a fresh War, after he had for thirteen days satiated his Lust with *Thalestris* Queen of the *Amazons* at her own desire. While he was preparing for his Expedition against *Bessus*, *Philotas* and others of his Great Officers conspired against his Life, but *Nicomachus* a Catamite having discovered it by means of *Dimachus*, who was his Companion in that Unnatural Amour, revealed it so as 'twas prevented, but it cost his Villainous Paramour *Dimachus* and others their Lives; such was the fatal Consequence of *Dimachus*'s unnatural Lust to himself and others.

The next Instance which *Curtius* affords fit for our purpose, is that of *Spitamenes*, who being Prince or Governor of the People called *Dahee*, he revolted from *Alexander*, and doting upon his Beautifull Wife, carried her with him where-ever he went, she being weary of that kind of Life, advised him to submit himself to *Alexander*; which he took so ill, that he upbraided her with a lustfull design, thinking that her Beauty would make her acceptable to *Alexander*, and therefore would have killed her if he had not been hindred by those about him; whereupon he forbad her to come any more into his presence, and that he might wean him-self from her, he pass'd his time amongst his Concubines; but finding that he could not Conquer his passion towards her, he sent for her again, and she pretending to have forgot her former Injury, watch'd her opportunity when he

he was fast asleep and cutting off his Head, took one Servant along with her, and carried it to *Alexander*, which proves that her Husband's suspicion of her was not ill-founded; but *Alexander* tho' he was glad to be rid of such a troublesome Enemy as *Spitamenes*, did so much abhor the Barbarous and Treacherous Woman, that he Commanded her to depart the Camp, lest the *Grecian* Women should be infected by her cursed Example. Thus was *Spitamenes* and she both justly punished for their Uncleanness.

Curtius in his 8th. Book gives us another Instance of *Alexander*'s being Conquered by his Lusts, which was thus. *Cohortanes* the Governor of a certain Country, having submitted himself to *Alexander*, he did likewise entertain him with a Feast, and for his better diversion ordered 30 Noble Virgins to be brought in, amongst whom was his own Daughter *Roxane*, a Lady of Incomparable Beauty; with whom *Alexander* (who had abstain'd from *Darius*'s fair Wife, and two Daughters, all Ladies of much Greater Beauty and Quality) was so much taken, that in the heat of his Lust he Contracted a Marriage with this Comparatively Ignoble Lady, to the Great disgust of his Friends.

In the same Book he gives us a lively Description of the Effeminacy and Luxury of the *Indians*, who Inhabited about the *Ganges* and *Dyardenes*, that were some of the last of *Alexander*'s Conquests, and indeed

indeed Ripe for such Judgments as a Conquest Generally brings upon a Nation. *Curtius* Expresses himself Elegantly concerning them, thus, *viz.* That the Luxury of their Kings which they call Magnificence exceeds the Vices of all other Nations, they never come abroad but their Servants carry Silver Censers and Perfume all the way that the Prince is to go. He is carried in a Golden Couch hung about with Jewels—This Chair or Couch is followed by his Guards, who carry Branches of Trees with Singing-Birds and Parrots upon them; his Palace is supported by Gilded Columns, and they adorn'd with Vines inlaid with Gold, and the Effigies of such Birds upon them in Silver as they do most delight in. When the King Combs and Dresses his Hair, then he gives Audience to Ambassadors and does Justice to his people, and his Shooes or Sandals being taken off, his Feet are Anointed and Perfum'd with precious Ointments and Perfumes; his greatest Labour is Hunting, and that is to shoot Darts at Birds and Beasts penn'd up in a Park or Cage; his Concubines in the mean time Singing about him, and making vows for his success, his short Journies he performs on Horse-Back and the longer on Elephants covered over with Gold, and a long Train of Concubines follow him in Golden Couches or Chairs. And equal to this is the Luxury of the Queen and her Attendants, so that we may readily conclude that *Alexander* found no

great

great difficulty in subduing such Debaucht and Effeminate Nations, who were full Ripe for Divine Vengeance.

We come now to the winding up of the Story of *Alexander* the Great, who did so far degenerate into the Manners and Vices of those People he had Conquer'd, that he gave Crowns to some and took away Lives from others at the will and pleasure of his Whores, and particularly of *Bagoas* the Eunuch, who was his Catamite. *Curtius* gives us an Instance of this in his 10th. Book, where he Relates how *Orsines* a Great *Persian* Prince of *Cyrus*'s off-spring, was falsely Accused and Executed, because he despis'd that Villainous Eunuch, and said that it was not Whores and Catamites that he had any regard for, but only to the King's Friends, and when this Revengefull Catamite had got *Alexander* to Condemn this great Man, who had at all times been very Friendly and Bountifull to the King and his Retinue, he could not forbear to assist at the Execution himself, upon which *Orsines* told him Satyrically, *That he had heard that Women had sometimes Govern'd* Asia, *but it was never Govern'd by a Guelding before.* Thus *Alexander* being Govern'd by those Vile Persons, did upon their Accusation cut off his best Friends, and became so hatefull to his own *Greeks*, that they talk'd divers times of Revolting, and at last Poyson'd him in *Babylon* amidst his Feasts and Revels, which was very Remarkable

that

that he ſhould be Poyſon'd there where he had ſuffered himſelf and his Army to be firſt Poyſoned by the Vicious Manners of the *Perſians*; and thus by his Luxury and Uncleanneſs he occaſioned the Diviſion of that vaſt Empire, which he had rais'd; his Great Captains after his Death having each of them erected Monarchies for themſelves in thoſe Places where they Govern'd, which occaſioned the ſpeedier diſſolution of the *Grecian* Monarchy, and that it was leſs taken notice of as not being cemented together under one head. ſo true is it which the Wiſeman tells us in the *Proverbs*, *That many ſtrong men have been ſlain and caſt down by ſtrange Women*; nay, we may add that Empires and Monarchies have been over-turned by Uncleanneſs.

The next remarkable inſtance we meet with in *Juſtin* is that of *Dionyſius, junior* the Tyrant of *Sicily*, who was as infamous for Uncleanneſs as for Cruelty, and being expelled by the Inhabitants of *Syracuſa*, he was received by thoſe of *Locris*, where having ſurpriz d the Caſtle he Tyranniz'd alſo over them, Raviſh'd the Wives of the Great Men, and the young Women before Marriage, and would then ſend them back to their Sweet-hearts. The *Locrenſes* being at that time in War with *Leophron*, they vow'd if they came off Conquerers to proſtitute their Virgins on the Feſtival of *Venus*, which having neglected to do, *Dionyſius* Circumvented the Citizens thus, he adviſed them in order to perform

perform their Vow, to ſend all their Women with their Richeſt Apparel to the Temple of *Venus*, and chuſe out a hundred of their handſomeſt Virgins and ſend them Richly adorn'd to ſtay a Month in a Brothell-Houſe, but beforehand to oblige all their Men by Oath not to touch one of them, and likewiſe to take an Oath that none ſhould be Married 'till all thoſe Virgins were firſt diſpos'd in Marriage. The Citizens thinking this a good Contrivance both to abſolve themſelves from their Oaths and to preſerve the Chaſtity of their Virgins, did accordingly. Whereupon *Dionyſius* ſent his Soldiers who diſpoiled the Women both of their Honour and Ornaments, which ſo incens'd the *Locrenſes* againſt him that they likewiſe drove him out of their City, and being received again by the *Syracuſans* he Tyrannized over them in his uſual Manner, ſo that they Beſieged him and forcing him to lay down the Government, he liv'd in Exile at *Corinth*, where he ſpent his time in Taverns and Bawdy-Houſes, went in a ſordid Habit, kept the Meaneſt and moſt Raſcally Company. Jangl'd with Scoundrels and Bawds, became a laughing ſtock to every Body, and would walk about in the Shambles to gaze upon the Meat that he was not able to buy, and was reduced ſo low that partly to maintain himſelf, and partly to ſatisfy his Tyrannical humour, he taught a Trivial School, and ſo concluded his Life as Ingloriouſly as he led it.

In

In his 22d. book, he gives us an Instance of *Agathocles* another Tyrant of *Sicily*, Son to a Potter, who during his youth was a Catamite, and as soon as he was of Age became a Common Stallion and a Highwayman, but being Valiant and Eloquent, he was advanced to Great Commands in the Army, and having Committed Adultery with *Damasco* the General's Lady, he succeeded in his Post after his death, and twice attempted the Soveraignty of the Island, which at last he obtained; yet tho' he was prosperous for a long time and rendered himself Famous by his Victories over the *Carthaginians*, Judgment pursued him at last, that he was forc'd to flee from *Africk*, where his two Sons were put to death by the fury of his Enemies, and being himself taken with a grievous Disease, his Son and Grandson made War upon one another for the Crown, wherein the latter succeeded, so that *Agathocles* was forc'd on his Death-Bed to send his Wife and two young Children to *Egypt*, lest they should be cut off by his Grandson, and in this Afflicted and Disconsolate Condition he ended his days; so true has it always been found that Whoremongers and Adulterers God will Judge.

In his 24th. Book, he gives us the History of the Incestuous Amour of *Ptolemy Ceraunus* King of *Macedonia*, with his Sister, and the fatal Consequence of it to them both. *Ptolemy* having a mind to Usurp the King-

Kingdom from her two Sons, and to poſſeſs himſelf of her fine City of *Caſſandria* pretended Love to her, and that he had no other deſign in deſiring her to Wife but to make her a Queen, and that her Children ſhould ſucceed him, and becauſe ſhe her ſelf and her Son *Ptolemy* ſuſpected him, he ſwore to the Sincerity of his Intentions upon the Altar in *Jupiter*'s Temple, whereupon that Inceſtuous Marriage was contracted, and his Siſter, now his Wife *Arſinoe* being overjoy'd at her new Title of Queen, invited the King her Husband to her City of *Caſſandria*, where all things were prepar'd to receive him with the utmoſt Magnificence, and ſhe order'd her Sons to meet him with Crowns on their Heads. He Received and Embrac'd them with much ſeeming Affection, but as ſoon as he came to the Gate of the City, he ordered them both to be kill'd, and the Caſtle to be ſeiz'd, their Mother endeavouring in vain to cover them in her Arms and preſerve them. After this Tragedy as a Juſt puniſhment for her conſenting to ſuch an Inceſtuous Marriage, ſhe went in Exile to *Samothracia*, and *Ptolemy* in a little time after fell by the Sword of the *Gauls*, who cut off his Head and fix'd it upon a Lance.

In his 26th. Book, we have the Story of *Ariſtotimus*, Tyrant of *Epirus*, who having kill'd and baniſh'd many of the Nobility. The *Ætolians*, who entertained the Exiles, ſent Ambaſſadors to demand the Wives

Wives and Children of the baniſhed, which *Ariſtotimus* pretended to grant, and as the Matrons had aſſembled together to go to their Husbands, he ſent and ſpoiled them of their Apparrel, threw them in Priſon kill'd the Infants in the Arms of their Mothers, and Raviſh'd the Virgins, which ſo incens'd the people againſt him, that under the Conduct of *Helematus* an old man, they Conſpir'd againſt him and cut him off.

In the Cloſe of that Book, he gives us an Account of the Inceſt of *Demetrius* King of *Macedonia*, with his Mother-in-Law *Arſinoe*, Queen of *Cyrene*, who had ſent for him on purpoſe to Marry her Daughter and enjoy that Crown, but being her ſelf taken with his Beauty, ſhe entertained an Inceſtuous Commerce with him, which did ſo much provoke her Daughter, and the people, that by her Daughter's order he was ſlain in her Mother's Bed, the Inceſtuous and Impudent Woman endeavouring to preſerve him by covering him with her own Body.

In the 28th. Book he likewiſe gives an Account of a War betwixt *Antiochus* King of *Syria* and *Demetrius* King of *Macedonia*, becauſe the latter Married *Pythia* Daughter to the Queen of *Epirus*, whilſt his Wife who was Siſter to *Antiochus* was yet alive, ſo fatal hath the Adultery of Princes always been to Kings and Kingdoms.

In his 30th Book, we have the Instance of *Ptolemy* King of *Egypt*, who having murdered his own Wife *Eurydice*, that was also his Sister, he became so enamour'd on *Agathocla* the Strumpet, that he minded nothing but Revelling and Dancing; and thus says *Justin*, the King became not only a Spectator, but a Master of Villany, and committing *Sodomy* also with *Agathocles* a handsome fellow, and Brother to the Strumpet above-mentioned, they and their Mother *Evanthe* govern'd the King and Kingdom, and disposed of all offices. In the mean-time *Ptolemy* died, which those vile Women concealed a long time, and so shar'd the Royal Treasure, and Government with Villains: But the matter coming at last to be known, the multitude assembled, cut off *Agathocles*, and hang'd his Mother and Sister, such was the Tragical *Exit* they brought upon themselves by their uncleanness.

In his 37th. Book we have the instance of *Mithridates* the great King of *Pontus*, who married his own Sister *Laodice*, in which match he was Justly unhappy, for during his long absence a viewing the chief places of *Asia*, she had admitted strangers to his Bed, and tho' she feigned a mighty Joy at his return, yet she endeavoured to poyson him, in order to cover her Unchastity, whereof *Mithridates* being advertised by a Maid, he punish'd his Wife by death for her Treachery, and tho' he himself became Great and Glorious afterwards

wards by his Victories over the *Asiaticks*, and his Wars with the *Romans*; yet Divine Justice pursued him, so that he killed himself in his old Age, when he heard that his Son, by that Unnatural Marriage had usurp'd the Kingdom.

In his 38th. Book we have the horrid instance of *Ptolemy Physcon*, who after the death of *Ptolemy* King of *Egypt*, Married his Widow, *Cleopatra*, who was his own Sister, kill'd her Son by her first Husband the very day of his Marriage, and afterwards Divorc'd her self and Ravish'd her Daughter, whom he afterwards Married: This made him so hatefull to the people that they deserted the City where he dwelt, so that finding himself a King without Subjects, he was forc'd to invite strangers to reside there.—And at last became so odious that he fled with the Son that he had begot on his Sister, taking her Daughter along with him, and with a Mercenary Army made War upon his Sister and his Country, and sent for his eldest Son and killed him to prevent the peoples chusing him in his stead. The Subjects were so much enraged with these proceedings, that they threw down his Statues and Pictures every where, which he conceiving to be done by his Sister's advice, he cut the Son that he had by her in pieces, put them up in a Box, and sent them to his Mother, on his Birth-day —Thus were they mutually plagued and punished for their Incest, and a destru-

ctive War was kindled betwixt them, which took its firſt riſe from their enflamed Luſts, and proved fatal to their Subjects as well as to themſelves. *Ptolemy Phyſcon*, or the Debauch'd, dying a little time after, and having been ſome time before reconciled to his Wife and Siſter *Cleopatra*, he left her the Kingdom of *Egypt*, ſhe being compelled by the people to chuſe her eldeſt Son to Govern that Kingdom, before ſhe would reſign the ſame, ſhe compelled him to Divorce his Beloved Wife and Siſter *Cleopatra*, and ſhe being afterwards married to *Cyricænus* in *Syria*, thoſe Inceſtuous matches were puniſhed by a mutual War betwixt the Brethren *Gryphus* and *Cyricænus*, and the latter being overcome, *Gryphina* Wife to *Gryphus*, would not be content till his Siſter and Wife *Cleopatra*, whom his Mother had made him to Divorce was murdered; and *Cyricænus*, obtaining a Victory over *Gryphus* in his Turn, put *Gryphina* to death in Revenge. *Cleopatra* the Mother being weary of her Son *Ptolemy*'s Reigning with her jointly in *Egypt*, ſhe ſtir'd up the people againſt him, took his Wife *Seleuce* from him, after ſhe had born him two Sons, ſent him into Exile, call'd his younger Brother *Alexander* to Reign in his ſtead, but he being afraid of her cruelty, abandon'd her; then the Wicked Woman being afraid that her eldeſt Son would make War upon her to recover the Kingdom, ſhe ſent great aſſiſtance to *Gryphus*,

Gryphus, and likewise gave him *Selence* to Wife——Having at the same time recall'd her Son *Alexander*, he understood that she laid snares for his Life, and therefore seiz'd and cut her off, and he himself was banisht by the people for this parricide. Thus were their raging Lusts punished by a mutual War and Raging cruelty against one another.——And as if Heaven would have *Syria* and *Egypt* to read their sin in their punishment, they were invaded and plagued by *Hierotimus* King of *Arabia* and his Six hundred Sons, whom he had begot on Concubines, and who attack'd the *Syrians* and *Egyptians* with separate Armies and parties.

We come next to the *Roman* History, where in the very threshold we are presented with an Account, that that City and Monarchy was founded by Whoredom. The story of *Remus* and *Romulus* being born of a Vestal Virgin, for whom it was not Lawfull to Marry, and that they were the Founders of that City, demonstrates the truth of *Rome*'s being Deriv'd from a spurious Original, and the City being once Founded, *Romulus* made it a Sanctuary for Vagabonds and a disorderly Rabble, who were so much contemned by their Neighbours, that they scorn'd to give them their Daughters in Marriage, which occasion'd their Ravishing the *Sabine* Virgins, and that brought forth a War, which endangered the overthrow of this new Government in its In-

Infancy, as *Livy* gives an Account at large in his first Book *Dec.* 1. so fatal hath Whordom and Uncleanness always proved to Societies.

Livy in that same Book and Decad gives us an Acccount that Kingly Government was overturned at *Rome* because of a Rape, in the manner following: The Kings Sons and Kinsmen did often spend their time in Feasting and Treating one another, and in their Cups at supper there happened a Discourse, concerning their Wives, upon which, each man launched out in the praises of his own, and thence a Quarrel arising, *Collatinus* said, it was in vain to talk, since it might easily and speedily be known how much his Wife *Lucretia* excelled the rest, adding (for they were then in the Camp before *Ardea*) Let us mount our Horses and go see with our own Eyes what kind of Women our Wives are, and that shall be the Test, which occurs to each man upon this unexpected Visit; so that Galloping to *Rome*, they went thence to *Collatia*, where they found *Lucretia* not imployed like the rest of the Kings Daughters-in-Law, *viz.* spending their time in Banquetting and Luxury, but sitting amongst her Maids a Spinning: Whereupon it was agreed that her Husband *Collatinus* came off Conquerer in that dispute, and he being pleas'd with it, did Courteously invite the Royal Youths to Supper, at which time *Sextus Tarquinius* was seiz'd with a Lustfull passion for

Lu-

Lucretia, a Lady of extraordinary Beauty and Chastity, but for that night they returned again to the Camp.

Some days after *Sextus Tarquinius*, in order to accomplish his Lustfull design, went privily from the Camp to *Collatia*, attended only with one Companion, where he was kindly entertained by *Collatinus*'s Family who knew nothing of his Villainous intent, and Conducted to his Chamber after Supper, but being enflamed with Lust, when he thought every body was asleep, he came with his Sword drawn to *Lucretia*'s Bed-side, and laying his left hand upon her Breast, told her who he was, and threatned her with present death if she spoke one word. The poor Lady being surpriz'd and afrighted, he began to mix intreaties with his threats and to express himself in such Terms, as his passion suggested, but finding that neither his soft expressions, nor Barbarous threats could prevail with her, he told her that he would stab a Slave, lay him naked by her when she was dead, and raise a report, that they were killed in the very Act of Adultery, by this means *Tarquinius* overcame her, and having satisfied his Lust, went to *Rome*; *Lucretia* being thus dishonoured, sent immediately for her Husband and Father, desiring them to come to her speedily, with each of them a trusty Friend, for a Grievous Accident had befallen her; and coming accordingly, they found her very Pensive, her Husband having

ving askt her the Cauſe, and whether ſhe was not well: She burſt out into Tears, and anſwered, No, how can a Woman be well that has loſt her Chaſtity, there are yet the ſigns of another Man, *Collatinus*, in thy Bed; but my Body only is violated and my mind Guiltleſs, of which my death ſhall be a Witneſs, but give me your hands and promiſes that the Adulterer ſhall not eſcape unpuniſhed. *Sextus Tarquinius* is the Man who, like an Enemy rather than a Gueſt, came Armed to my Bed laſt night, and thence forced pleaſures, which if you are Men, will prove fatal to him as well as to me. They endeavoured to comfort her, telling her that where there was no conſent there could be no fault. Upon which, ſhe anſwered: Do you conſider what he deſerves, tho' I abſolve my ſelf from the Crime, I will not be free from the puniſhment: Nor ſhall any Unchaſte Woman live, to ſay *Lucretia* was her Example, and with that, ſhe ſtab'd her ſelf to the heart with a Knife which ſhe had hid under her Garment; upon which, her Father and Husband ſet up a loud cry.

Whilſt they were overwhelm'd with Grief, *Brutus*, who came along with them, pulling the Knife out of her Wound, ſaid, I ſwear, by this Blood, which was ſo Chaſte, before the King Stain'd it, and I take the Gods to Witneſs it, that I will cut off *Sextus Tarquinius Superbus* his wicked Wife and Children, with Sword, Fire, or any other violent means, I can, nor will I ſuffer

ſuffer them, or any other from this time forward, to be King of *Rome*. The afflicted Father and Husband joined with him in this Oath, and carrying *Lucretia*'s Body into the Market-Place, ſtir'd up the people, and marching in Arms to *Rome*, did the like there, and inveighing againſt the Luſt and Violence of *Sextus Tarquinius*, he alſo provoked the Army to join with him againſt the King, who had the Gates of *Rome* ſhut againſt him, was Proclaimed an Exile, and he and his Children expell'd the Government and the Country. The Adulterer *Sextus Tarquinius*, was murdered by the *Gabii*. — The King's Family was Plundered, and Kingly Government Aboliſhed after it had continued 244 years. And thus the Government was over-turned by the Luſtfulneſs of a Prince, who thereby brought ruin and diſgrace upon his Family, a fatal Exit upon himſelf, and entail'd a War upon his Country, who join'd in the Oath with *Brutus* to ſuffer none of the *Tarquins* to Reign at *Rome*.

The next paſſage we find for our purpoſe, is that in *Livy Decad.* 1. *Lib.* 3. concerning the Luſtfull deſign of *Appius Claudius* one of the Decemvirs upon the Daughter of *Virginius*, a Beautifull Virgin, whom he endeavour'd to win with Money and fair Promiſes, but finding her Chaſtity inviolable he ſuborn'd a Client of his, to Challenge her for his ſlave, and adjudg'd her to be ſuch in order to have brought

brought her into his own Lustfull Embraces. All the intreaties and Arguments of her Father *Virginius* and her Lover *Icilius* join'd with the Complaints and Murmurs of the People, could not influence *Appius* to abandon his Lustfull Design, so that *Virginius* finding he had no Force to stand by him, sufficient to grapple with the Decemvirs, he snatcht a Knife from a Butcher's Stall, and cried out *thus, Daughter, seeing I can do it no other way, do I vindicate thy Liberty*, and immediately stabb'd her, after which looking back to the Tribunal, he said, to the Lustful Tyrant, *Appius, with this Blood I destine thee to death.* The Decemvirs order'd him to be laid hold on, but making way thro' the Crowd with his Sword, he went straight to the Camp, whither a great number of Citizens followed him while in the mean time her Lover *Icilius* and *Numitorius* took up *Virginia*'s Corps, bewailing the Injustice of *Appius*, the unhappy Beauty of the young Woman, and the necessity of her Father's doing what he did; and the Matrons at the same time cried out, that the Consequence of bringing forth Children; was that the reward of Chastity; and other expostulations of the like nature. *Virginius* being arrived in the Camp, all over besprinkled with his Daughter's blood, and the fatal Instrument of her Death in his hand, the whole Army was amazed, especially seeing him followed by so many *Roman* Citizens in their Gowns, and having commanded Silence, they askt him

him what was the matter, to which assoon as Grief would permit him, he held up his hands and *begg'd of his fellow Soldiers, that they would not impute that to him which was* Appius Claudius's *Crime, nor hate him as a murderer of his own Children; that his Daughter was more dear to him than his Life, if she could have lived to enjoy her Liberty and preserve her Chastity: But when he saw her dragged like a Slave to be made a Whore on, he thought it better for him to lose his Child by Death than Disgrace that he through his Mercy to her was fallen into a shew of Cruelty, nor would he have survived his Daughter, unless he had been in hopes, by the help of his fellow Soldiers to revenge her Death. They also he knew had Daughters and Wives, nor was the Lust of* Appius Claudius *extinguished by his Daughter's Death; but that the more he escaped punishment, the more extravagant, he would be. That by another Man's Calamity, they were taught to provide against the like injury. As for his part, his Wife was Dead, his Daughter, because she could live no longer in Chastity, died a miserable but an honest death. Wherefore* Appius's *Lust had now no temptation in his House; That he would vindicate his own body from any other violence which he could offer with the same courage that he did that of his Daughter. Let other men look to themselves and their Children.* As *Virginius* spoke thus, the multitude answered with shouts, *That they would neither be wanting to revenge his Grief, nor to vindicate their own Liberty.* Upon which being encouraged by the Citi-

zens

zens that accompanied *Virginius*, they marched in Arms to the City, sat down upon the Aventine, exhorted the people to retrieve their Liberty, and to make new Tribunes of the people. *Icilius*, *Virginia*'s Sweet-heart had the same influence upon the Army that was in the *Sabines'* Country, so that they came and joyned those on the *Aventine*, and at last overturn'd the Government of the *Decemviri*, whom they threatned to burn alive, and *Appius Claudius* the Lustful Tyrant, being degraded, kill'd himself before the day of his Trial, and his Collegue *Coppius* did the like; such was the Issue of his unclean design upon the Government and himself. This is the second time that Whoredom overturned the form of the *Roman* Government.

Livy *in the 8th Book of his first Decad* gives us a Remarkable Instance of the punishment of *Minutia* a Vestal Virgin, for breaking her Vow of Chastity, by commiting Incest: She became first suspected of wantonness because of her Garb and Dress, which was thought too fine and curious for one of her profession; and at last she was positively accused before the High-priests, by one of her Bondmen, that turn'd Informer against her, whereupon she was first enjoyned to abstain from her Office, and then being brought to her Trial, was after Conviction sentenc'd to be bury'd alive, which was executed accordingly at the Gate *Collina*, on the pav'd Causeway, which for her Crime was called *Campus Sceleratus*. By this

this and the Instance immediately preceeding, we may sufficiently see how hateful Whoredom was amongst the *Romans* at that time, when a Father chus'd rather to murder his only Child, than to have her made a Whore; and that they conceiv'd the breach of a Vow of Chastity could not be expiated any otherwise than by burying the Criminal alive.

In the 28*th* Chapter of that same Book, he gives us a Relation of the Ignominy and shame that *L. Papirius* an Usurer brought upon himself by his unnatural Lust, and of the benefit which accrewed to the people by a Villanous Outrage that he committed upon the Body of *C. Publius*, a Comely Youth, the occasion of which was thus. There was a barbarous Custom then in use amongst the *Romans*, called *Nexus*, being a kind of obligation whereby persons that ow'd Money were bound to their Creditors, to be their Slaves, and to work wholly for them till their Debts were paid. By virtue of which Custom *C. Publius* was forc'd to bind himself for a Debt of his Father's to *Papirius*: Who being a lustful Wretch, endeavoured first to debauch the Youth by filthy Speeches and flatteries, but finding him proof against those tentations, he endeavoured to terrifie him with threats, and ever and anon put him in mind of his Fortune, *viz.* that he was a Slave; but the Honest Youth not being to be prevailed upon this way neither, the Savage Usurer converting his Lust into Rage, caus'd the poor

poor youth to be strip'd naked and cruelly whip'd, by which his body was desperately torn and mangled, the oppressed youth being not able to endure that Disgrace and Torment, ran out into the Street in that condition, and cried out upon the Usurer for his Cruelty and Lust. This occasioned a Great Concourse of people, who being mov'd with Compassion towards the young-man, and with abhorrence at the Indignity of the thing, as that which might perhaps befall themselves or their Children, they crowded into the Forum, and from thence went in a full Body to the Council Chamber, which obliged the Consuls to call a Senate; and as the Fathers entred the House, the people falling at their feet shewed them the young man's mangled and Bloody Back, whereupon a Law was passed that from thence forward the Estate and Goods and not the Body of any Debtor should be Chargeable for Debts. Thus was *Papirius* justly punished for his Lust and Savage Cruelty, in losing his Money, being deprived of the Object of his Lust, and brand-ed with perpetual Infamy.

That same Author, *Decad* 3. *lib.* 2. *Chap* 57. tells us that *Opimia* and *Floronia* two Vestal Nuns being convicted of Whoredom were buried alive, and *Lucius Cantilius* Secretary to the Pontiffs, that committed Incest with *Floronia* was whipt to death by the Arch-Pontiff in the Common-hall. That this villany of the Nuns was lookt upon as a Publick and Ominous disaster, whereupon

upon they sent to the Oracle of *Delphos* to enquire how it might be expiated and had this Answer returned, that they must bury two Couples alive in the Beast Market, *viz.* a French-man and a French-woman and a Greekman and a Greekwoman, which was accordingly performed.

In the third Book of that *Decad*, we have an account that *Hannibal*'s Army which had not long before obtained a Glorious Victory over the *Romans* at *Cannæ*, became so debaucht by wintering in *Capua* a Lascivious City, that they spent their time in Sleep, Drunkenness, delicate Fare, Stews, Hot-houses, *&c.* which so weakned their Bodies and debauched their Minds, that his wintering at *Capua* was reckoned no less an oversight in *Hannibal*, than was his not marching straightway to *Rome* upon a defeat which he gave the *Romans* at *Canna*, for when he marched out of *Capua* his Army was entangled with Harlots, and his Men were rendred so effeminate with their Luxury, that they could not endure fatigues as formerly, but fled from their Colours in great numbers, and from that very time the decay of the *Carthaginian* Glory and Reputation, and the fall of their Government may take its date,-such have always been the fatal consequences of Luxury or Uncleanness to People and Nations.

It may not be improper here to take notice of the fatal disaster of that Luxurious City of *Capua*, which being taken by *Q. Fulvius* and *Appius Claudius*, the Chief

Chief men of the City haſtened their own deaths by Poyſon, and the Senators were put to death by *Q. Fulvius*, tho the Senate of *Rome* had granted them pardon for their Lives, and then *Capua* was reduced to a Village, tho the Buildings were ſpared, but they were not allowed the privileges of a Corporation, nor the benefit of Magiſtrates.

In the 3*d. Decad*, *Lib.* 9. *Chap.* 17. We have an account of the brutiſh Luſt of *Pleminius* the *Roman* Lieutenant at *Locri*, againſt whom the *Locrians* ſent Ambaſſadors to the Senate at *Rome*, where they charged him and his Officers with Raviſhing their Matrons, Virgins and Ingenuous Youths, That there was not one Houſe nor one Perſon in *Locri*, but what had been injured and that all parts of their City ſounded with Cries of Women and Children that were raviſhed, which the Senate reſented ſo much, that *Pleminius* and above thirty of his Aſſociates were ſent in Chains to *Rome*, where *Pleminius* made his *Exit* in a Dungeon, a juſt and ſuitable puniſhment for one that had been guilty of ſo many works of Darkneſs.

Our next Inſtance is that of *Sophoniſba*, *Decad* 3. *Book* 10 *Chap.* 15. She was daughter to *Aſdrubal* the Famous *Carthaginian* General, and Married to *Syphax* King of *Numidia*, who being routed by *Maſſiniſſa* King of *Maſſilia*, and an Allie of the *Romans*, whom he had diſpoiled of his Kingdom, *Maſſiniſſa* was ſo enchanted with Love

to

to *Sophonisba*, that he married her within a few hours of his having taken her Captive, such was his impetuous Lust and her accurſed Inconſtancy, for when he came into the Pallace where ſhe was, her adreſs to him ſavoured more of a Courteſan than either of a Conſtant Wife or a Generous Queen, ſo that ſhe ſeem'd rather to Court him than avoid his Embraces, for which Divine Juſtice ſoon found her out. Her Husband *Syphax* being taken and carried before *Scipio*, who asked him, why he made War upon the *Romans*, anſwered, That his Palace was ſet on fire by Nuptial Torches, when he married *Sophonisba*, who never reſted till ſhe had armed his Hands againſt himſelf, as well as his Gueſt and good Friend: yet, That amidſt all his Miſeries he had this Comfort ſtill, that he ſaw the ſame Peſt and Fury was got into the Houſe and Family of his greateſt Enemy, and that *Maſſiniſſa* was not more prudent or conſtant than *Syphax*. This obliged *Scipio* to rebuke and expoſtulate with *Maſſiniſſa* privately, thus: Maſſiniſſa, *I believe that you ſaw ſome good things in me, not only when you came firſt into* Spain *to contract Friendſhip with me, but afterwards alſo, when I came into* Africa, *you committed both your-ſelf and all your Hopes to my protection: But there is no Virtue, for which I ſeem to be a fit Object of your Affections, wherein I glory ſo much as in the government and maſtery I have over my Luſts; and this I would have you alſo,* Maſſiniſſa, *add to your other extraordinary Qualifi-*

cations, for there is not, believe me, ſo much Danger to be fear'd, in our Age, from armed Foes, as from Pleaſures that ſurrounds us on every ſide. After a great deal more to this purpoſe, he concluded thus; *Subdue your paſſion, and have a care you do not deform many Virtues with one Vice*, &c. *Maſſiniſſa* was ſo much ſtruck with this Mercurial Speech, that after a ſharp Conflict with his Paſſion and impetuous Amour, he ſent a truſty Servant with a Cup of Poyſon to *Sophonisba*, and to tell her, That *Maſſiniſſa* would willingly have perform'd his firſt Promiſe to her, as an Husband ought to his Wife, but ſince they that were able to do it had taken that Power out of his Hands, he was reſolved to make good his ſecond Promiſe, That ſhe ſhould not be, whilſt alive, in the Hands of any *Roman*, as being mindful of her Father, who was a General, her Country, and the two Kings to whom ſhe had been married; and that ſhe therefore ſhould conſult her own Good. To which *Sophonisba*, with a Conſtancy much more commendable than ſhe was endow'd with when *Maſſiniſſa* accoſted her with his Amours, anſwer'd, *I accept this Nuptial Preſent; nor is it unwelcome to me, if my Husband could do no more for me; yet tell him this from me, That I ſhould have dy'd much better, if I had not been married at my Funeral:* And ſo drank it off, without any more ado. Thus was ſhe puniſh'd for her Diſloyalty to her Husband *Syphax*; for it had been an eaſie matter for a Woman of ſuch vaſt Courage as ſhe appears to have been

been, to have deliver'd her self by Death from *Massiniſſa*'s Embraces, as well before as after ſhe had polluted her ſelf with ſuch an Unlawful Marriage.

The next thing ſuitable to our Subject, which occurs to us in this Hiſtorian, is the Controverſie which happen'd among the *Romans*, about abrogating the *Oppian* Law for reſtraining the Luxury of Women's Apparel: *Marcus Portius Cato* was for continuing the *Law*, and in his grave Oration on that Head had theſe remarkable Sayings concerning it, *viz.* That *if every one of the* Romans *had reſolv'd to maintain the majeſty and prerogative of an Husband over his own Wife, we ſhould not have had all this Trouble with the Women in general; but now our* Liberty *being reſtrain'd at home, by the Tyranny of our own Women, 'tis intrench'd and trampl'd upon here in the* Forum. —— Our Anceſtors would not ſuffer Women to do any private Buſineſs, without the Advice of a Man, but to be at the diſpoſal of their Parents, Brethren, or Husband; but We, forſooth, now-adays, let them manage even the *Commonwealth* it ſelf. You have often heard me complain not only of the Prodigality of Women, but of Men too, and thoſe as well Magiſtrates as private Perſons; and, that the City labours under *two* different Vices of *Avarice* and *Luxury*, which have been the Bane of all great Empires. —— *But*, ſays a great Lady, *I cannot endure this levelling and equality; why ſhould not I appear all glittering with Gold, and cloathed in Purple? Why*

ſhould the Poverty *of others lie hid under the Umbrage of this* Law, *ſo as what they cannot have, they, if it were lawful, ſhould ſeem able to buy? Will you* Romans *give your Wives occaſion to contend in this manner, that the Rich Women ſhall deſire to have what no Woman elſe can purchaſe, and the poorer ſort, leſt for this very Reaſon they ſhould be contemn'd, to ſtretch beyond their Abilities? She that can, out of her own* Stock, *will purchaſe the thing ſhe lacks; and ſhe that cannot, will ask her Husband; and woe be to that man who either does or does not grant their Requeſts, when he ſhall ſee that which he himſelf would not give her, given her by another man.* And abundance more to this purpoſe; which is the Opinion that the Wiſeſt of the *Romans* had of Temperance, and the Abhorrence they had of Luxury, as being always the Forerunner of the Ruine of any State or People.

In the 8th *Book*, *cap.* 24, *Decade* 11, he gives us an Account of a memorable Judgment upon a *Roman* Centurion, for violating the Chaſtity of a petty *Grecian* Queen, who was committed to his Cuſtody among other Captives. The Centurion being taken with her Beauty, did firſt ſound her Inclinations, but finding her averſe to Voluntary Adultery, he offer'd Violence to her Body, which Fortune had made a Slave; after which, he put her in Hopes of returning into her own Country, but at the ſame time bargain'd with her for ſo much Gold; and leſt any of his own People ſhould know it, he permitted her to ſend one of the other Captives,

tives, whom she pleas'd, to bring the Money, and two of her Friends, to receive her at the side of a River, whither he went the next Night, with his Captive, to meet them. As soon as they had shew'd him the Gold, the Lady commanded her Friends to draw their Swords, and kill the Centurion; which being done, she order'd them to cut off his Head, and wrapping it up in her Gown, carried it to her Husband *Ortiagon*, whom before she embraced, she threw the Centurion's Head at his Feet, acquainting him what Injury she had receiv'd, and how she had reveng'd it; and spent the remaining part of her Life without any Stain upon her Conjugal Chastity.

The next thing belonging to our Subject which occurrs in this Historian, is, his Account of the *Bacchanalian* Rites, *Decad.* 4, *Lib.* 9, *Cap.* 8, *&c.* as follows, *viz.*

There came a petty Priest, or Prophet, of those Times, out of *Greece* into *Etruria*, now *Tuscany*, who was the chief Manager of certain Rites call'd *Initia*, to which Religious Performance there were added the Pleasures of Feasting and Wine, and when Wine and the Night, the Men and Women being mixt together, had extinguish'd all Sense of Shame, first there were Debaucheries of all sorts committed, ingenuous Men and Women lay promiscuously with one-another, and false Witnesses, false Tokens and Judgments, came out of that same Office of Roguery; and many times People were kill'd or poyson'd in their own Houses, and

frequently 'twas so order'd, that their Bodies could not be found to be buried. Many Crimes were carried on by Treachery, and more by Force, and those Outrages were conceal'd, by reason of their Houlings and the noise of their Drums and Cymbals, so that no-body could hear the Cries of those that had Violence offer'd to them when they were kill'd, or had Violence offer'd to their Chastity. This Mischief came from *Etruria* to *Rome*, where the bigness of the City conceal'd their Villanies.

Those Wicked Practices came at length to be discover'd by *Postumius* the Consul, in the following manner. *P. Æbutius* being left an Orphan, was educated under the tutelage of his Mother *Duronia*, and his Father-in-law *T. Sempronius Rutilus*, of whom his Mother was mighty fond. His Father-in-law having manag'd the Guardianship at that rate, that he could give no good Account of it, had a mind either to destroy the Young-man, or to have him oblig'd to him by some Bond; and the best Way he could contrive to effect his Design was, by the *Bacchanalian* Rites: —— Whereupon *Duronia* call'd her Son, and told him, that *she had vow'd when he was sick, that as soon as he recover'd she would initiate him in the* Bacchanalia, *which she was now resolv'd to perform*; telling him, *that he must live Chaste for ten days*; *that on the tenth day she would carry him to Supper, and afterwards, when he was clean wash'd, into the* Sacrary. *Æbutius* happening to impart this to *Hispala Fecenia*, a Curtesan,

ſan, with whom he kept company, and who lov'd him entirely, ſhe diſſuaded him from it, telling him, *it was a ſnare laid for his Life*, and pray'd, that *a thouſand Curſes might light on their Heads who perſwaded him to it.* The Youth admiring at the Diſorder ſhe was in, deſir'd her to ſpare her Curſes, for his Mother, by the Conſent of his Father-in-law, had commanded him ſo to do; to which ſhe replied, *Your Father in-law makes haſte to deſtroy your Credit, Hopes, and Life.* — This put him into a Surprize, and made him the more eager to know what the matter was; whereupon ſhe (begging Pardon of the Gods and Goddeſſes, if, forced by the Love she bore him, she reveal'd things that ought to have been conceal'd) told him, that when she was a Waiting-maid, she went along with her Miſtreſs into that Sacrary, but ſince she was free, never came within it: That she knew it to be the Shop of all Corruption; that as ſoon as any Perſon was introduc'd, he was deliver'd, like a Sacrifice, to the Prieſts, who carried him into a place that rung round with Howlings, Singing, Cymbals, and Drums, that the Voice of any one that complain'd, when Luſtful Violence was offer'd to them, might not be heard: Wherefore she deſir'd and beſeech'd him, that he would diſengage himſelf from that Deſign, by any means whatſoever, and not throw himſelf headlong into that place, where he muſt both do and ſuffer all the moſt abominable things imaginable. Nor would she let him ſtir from her, before the

Young-man had promis'd that he would keep away from thoſe Myſteries.

When he came home, his Mother began to tell him what he muſt do in order to his initiation; to which he anſwer'd, That *he would not be initiated at all:* Whereupon she cried out, That *he was ſo intoxicated with that Serpent* Hiſpala, *that he had loſt all reſpect for his Father-in-law, his Mother, and the Gods themſelves.* His Father-in-law laying hold of the Opportunity, turn'd him out of doors, with four Servants; whereupon the Young-man went to his Aunt *Aebutia*, a grave Matron, and acquainted her with the Cauſe of his being turn'd out; ſhe advis'd him to make Complaint to the Conſul *Poſtumius* the next day, which he did privately; the Conſul did thereupon ſend for *Aebutia*, and being inform'd by her concerning her Nephew *Abutius*, he ſent likewiſe for *Hiſpala*, who being amaz'd that ſhe ſhould be ſent for by a perſon of that Dignity, went to his Houſe full of Fear. —— The Conſul taking her aſide, examin'd her before his Mother-in-law *Sulpicia*, a noble and grave Lady, concerning what was done in the Grove of *Simele*, at the *Bacchanals*: She was ſo much ſurpriz'd, that for ſome time ſhe ſtood ſpeechleſs, and at laſt confeſs'd, That *when ſhe was a very little Girl, and a Servant, ſhe was initiated with her Miſtreſs, but, for ſome Years, ſhe knew nothing of what they did there*, and would fain have evaded any further Queſtions, *being afraid of the Gods* (ſhe ſaid) *whoſe Secrets ſhe had diſcover'd, but of*

Men

Men much more, who would tear her in pieces for being such an Informer; and therefore pray'd they would send her to some place out of *Italy*, where she might be in Safety. The Consul promis'd, that *she should* live secure at *Rome*; and then she declar'd, that there was no manner of Villany omitted at those Rites; that there were more Lustful Enormities committed by the Men, among themselves, than by the Women; that if any one were unwilling to endure such Shameless Actions, and slow to Wickedness, they were sacrific'd for Victims, for they thought nothing unlawful, which was the greatest Tenet of their Religion, that such Men as would not conspire, associate in Villany, or endure their Lustful Uncleanness, they carried away into secret Dens and Caves, and gave out, that they were snatch'd away by the Gods; and that for two Years past they had order'd, that no body should be initiated, who was above *Twenty Years* of age, because the younger they were, they thought they would be the more ready to endure their Folly and Leudness. The Consul being thus throughly inform'd of the matter, acquainted the Senate with it, and amongst other things, in his Speech to them, had these remarkable Sayings: *Do you think*, Romans, *that Youngmen, who are initiated into this Order, are fit to be made Souldiers of? Shall we put them in Arms, that come out of such an obscene Brothelhouse? Will such Fellows as these, that are cover'd all over with Buggeries of their own and other*

other men, fight for the Chaſtity of their Wives and Children? And ſetting forth at large the Danger that might accrue to the State by thoſe Nightly Meetings, the *Bacchanalian* Rites were prohibited by Order of the Senate, all the Prieſts of the Order were commanded to be shut up, and the Frequenters of thoſe Nightly Meetings enquir'd after; ſuch of them as they found to have been only initiated, and had ſaid Prayers according to the Sacred Form, which the Prieſts repeated before them, in which was contain'd a curſed Obligation to commit all Acts of Villany and Lechery, but had not committed them, them they impriſon'd; but thoſe whom they found to have been defil'd by Luſt or Murder, falſe Teſtimonies, falſe Tokens, forging of Wills, or other Frauds, they put to Death; after which the *Bacchanalia* were pull'd down at *Rome*, and all over *Italy*.

We ſhall conclude our Inſtances from *Livy*, with this Paſſage, which is the laſt that fam'd Hiſtorian affords us, that any way relates to our Subject. —— It is proper however to obſerve here, that the *Bacchanalia*, which we have now deſcrib'd, may juſtly be reckon'd a-Kin to, if not the Offſpring of, the *Eleuſina Sacra* formerly mention'd; both of them had their Original from *Greece*, and were ſolemniz'd with much the like Secrecy and Outrage; and both of them ſerve to let us ſee how far Humane Nature may be deprav'd by raging Luſt, when

when a Person or People are justly given up to it of God.

We think it proper, before we come to the Instances of the *Roman* Emperors, *&c.* which are but too too numerous, to take a view of those persons whom *Plutarch* has honour'd to be their Biographer, and to excerpt from thence what suits with our purpose.

We have taken notice, that *Rome* was founded by a spurious Brood, and in the Life of *Theseus*, which is the first in *Plutarch*: We shall find that *Athens* had much the same sort of Original; which is the more observable, because from those two Cities the Christian Religion met with the greatest Opposition, *viz.* from the vain *Philosophy* of the former, and the more bloody and cruel *Persecution* of the latter.

Our Author tells us, That *Theseus* seems to resemble *Romulus* in many particulars, and in his Birth especially, both of 'em being born out of Wedlock, and of uncertain Parentage. *Ageus* however is reckon'd to be Father to *Theseus*, by *Athia* Daughter to *Plitheus*, whom having got with Child, he left a Sword and a pair of Shoes, hiding them under a great Stone, and making her only privy to it, commanding her, that if she brought forth a Son, who when he came to Man's estate should be able to lift up the Stone, and take away what he had left there, she should send him away to him with those things with all Secrecy: Which she

she having accordingly observ'd, her Son *Theseus*, after he had slain *Sinnis*, who from his way of murthering Men was call'd *The Bender of Pines*, committed Fornication with his Daughter *Perigune*, begot *Menalippus* upon her, and afterwards married her to another. The next Feat *Theseus* did, was the killing of *Phea*, a Beast of great fierceness, according to some, or a cruel and lustful Woman, according to others, who had the Name of *a Sow* given her, from the beastliness of her Life; which, if true, she was remarkably enough punish'd, by one that was as guilty of Incontinence as her self. —— The next thing we have of his Amours is, that with *Ariadne*, by whose Advice and Assistance he overcame the *Minotaur*; but having serv'd his Ends, he deserted her for another, *viz. Aegle*, with whom he fell in Love, and thereupon *Ariadne* died of Grief, as some say, tho' others contradict it, and alledge, She died in Childbed. —— Our Author gives us also an Account of his Rape of *Antiope*, Princess of the *Amazons*, — and, in short, sums up his unlawful Amours, and the fatal Consequence of them, in a few words, thus: That the Marriages of *Theseus* were neither honourable in their beginning, nor fortunate in their Events; — and recounts them thus, *viz.* that he forc'd *Anaxo* the *Traxenian*; ravish'd the Daughters of *Sinnis* and *Cercyon*; married *Peribœa* the Mother of *Ajax*, and then *Pheribœa*, and then *Iope* the Daughter of *Iphicles*: Further he is accus'd for deserting

Ari-

Ariadne, as is before related, being in love with *Ægle*, the Daughter of *Panopeus*, an Action neither juſt nor honourable; and laſtly, for the Rape of *Helen*, when he was fifty Years old, which fill'd all *Attica* with *War* and *Blood*, and occaſion'd his Baniſhment and Death, *Lycomedes* having thrown him headlong from a Rock, as he had hurried himſelf headlong into Luſtful Paſſion. Such was the fatal Exit of this *Ethnick* Hero, occaſion'd by his Uncleanneſs.

In the Life of *Lycurgus*, that great *Lacedemonian* Philoſopher and Law-giver, we have an eminent Inſtance of the truth of that of the Apoſtle concerning the Heathens, that becauſe when they knew God, they glorified him not as God, he gave them up to work all Uncleanneſs with greedineſs; for what leſs than a Judicial Blindneſs could ſo much infatuate ſuch a wiſe man as *Lycurgus*, to allow a Community of Wives, and the promiſcuous Dancings of young Men and Women together naked, that muſt neceſſarily inflame their Luſts? Which is own'd by *Plutarch* himſelf, tho' cover'd under the handſom Expreſſions of *alluring them to Marriage, not upon Intereſt and Equality of Fortune and Birth, but from the ſweet Conſtraint and unſophiſticated Dictates of Nature.* — The Reaſons of this *Community of Women* he enforc'd by theſe Arguments following, *viz. That Children are not ſo much the Propriety of their Parents, as of the Commonwealth, and therefore he would not have 'em begot by the firſt Comers, but by the beſt Men that could be found:*

That

That the Laws *of other Nations seem'd to him very defective and incongruous, who were very sollicitous for the Bread of their Dogs and Horses, and sent a great way to get the best Stallions, and yet kept their Wives under Lock and Key, for fear of other Men; whereas themselves were craz'd, old, or infirm, and more fit to propagate Diseases than their Species.* Certainly any man, at first sight, must needs see that those Dictates of our Philosopher are contrary to the Dictates of Nature, and naturally Introductive of all manner of Villany and Disorders. —— Reason, as well as Revelation, teaches us, that Jealousie is the Rage of a Man, and that there is nothing more unsupportable to Humane Nature. All Histories are full of Tragical Instances of it; and Experience teaches us, that those Nations where such promiscuous Copulations are allow'd, differ but very little from Brutes, whose Example *Lycurgus* proposes, and they follow. If it be objected, What we find in the Life of our Author, that so long as these Ordinances were observ'd, the Women were so far from that Scandalous Liberty which hath since been objected to them, that they knew not what the Name of Adultery meant; it may be answer'd, That it implies a downright Contradiction; for if those Ordinances were observ'd, the Commonwealth of *Sparta* must necessarily have abounded with Adultery, whether they knew the Name of it or not: But it's probable, that seeing such a Choice of *Paramours* was allow'd them by *Lycurgus*'s Laws, they

they did not reckon lying with their Neighbours Wives Adultery: And therefore *Geradas* might well say, That *it was as impossible to find an Adulterer in* Sparta, *as to find a Bull with a Neck so long, that he could stand at one side of the Mountain* Taygetus, *and drink of the River that run on the other side of it.*

It is also observable, that this Practise did not answer the End taken from his Brutish Reason, *viz.* to have strong and healthful Children; for we have an Account by this same Author, that if they found the Child upon its Birth to be deform'd, and of an ill Complexion, they order'd it to be cast into a deep Cavern of the Earth, near the Mountain *Taygetus*; and that the Women did also bath the new-born Children in Wine, thinking it would immediately kill those of a weak Constitution: And yet, notwithstanding all those Precautions, we find that they had weakly Children bred up, and those, our Author says, they employ'd in gathering Sallads and Herbs.

To conclude this point; It is not at all to be wonder'd at, that a People who allow'd such Unfaithfulness as to the Marriage-bed, should grow so unfaithful in all their other Transactions as the *Lacedemonians* did, which occasion'd their being utterly ruin'd by the *Athenians*.

In the Life of *Numa Pompilius*, so much reverenc'd by the *Romans* for his Piety, and accounted the first Instituter of their Religion, we find, that when a *Roman* was sufficiently stock'd with Children, in case his Neigh-

Neighbour, who had none, ſhould deſire him to accommodate him with his Wife, that he alſo might have the Benefit of Iſſue from ſuch a fruitful Woman: *Numa* allow'd the Husband either to lend his Wife for a time, or to looſe the Bonds of Marriage, and conſign her into the Hands of her Paramour for ever. —— An early Preſage that *Rome* was at laſt to become the *Mother of Harlots, and of the Abominations of the Earth*; another Inſtance of thoſe wiſe Heathens being judicially given up of God to their Uncleanneſs, becauſe they did not improve the Knowledge they had to the Glory of God, of whoſe Being and Attributes they had ſuch clear Ideas.

In the Life of *Solon* we have an Account That that great *Philoſopher* and *Law-giver* was guilty of Unlawful Love towards Boys, and that deſigning to appropriate that Britiſh pleaſure to ſuch as he call'd Gentlemen, he forbad the uſe of it to Slaves. In one of his Laws he permits an Heireſs, if her Lawful Husband prove impotent, to lye with his neareſt Kinſman; and yet he was ſo inconſiſtent with himſelf, that he permitted any one to kill an Adulterer, that found him in the Act. —— We ſhall conclude this paſſage with his Account of himſelf in this Diſtick:

I mind a Song, a Miſs, and Glaſs of Wine;
Theſe are moſt men's Delights, and theſe are mine.

In

In the Life of *Camillus* we have an Account, how the *Latins* were defeated by their Lasciviousness and Whoredom, when they had reduced the *Romans* to a very great strait, the passage is thus: The *Latins* demanded a certain number of free Maids from the *Romans* in Marriage; the latter looking upon this as a Trick only to gain Hostages, and yet being both afraid and unable to carry on the *War*, they durst not positively refuse them; whereupon *Tutula*, or *Philotis* as some call her, advis'd the Magistrates to send her, and some other beautiful Damosels, who were Bond-maids, habited like Free-Virgins, and while the *Latins* were in their Dalliances with them, they would give them a Signal to fall out upon them: Which being agreed on accordingly, *Tutula* in the Night-time set up a lighted Torch upon a wild Figtree, hanging up some Clothes on the Tree that hid the Torch from the *Latin* Camp, while it was perceptible to the *Romans*, and accordingly they sally'd, surpriz'd and destroy'd the *Latins*, in remembrance of which a Festival was appointed, call'd the *Nonæ Capratica*, wherein the People run out of the City in a confused manner, calling aloud the most familiar and usual Names, as *Caius*, *Marcus*, *Lucius*, and the like, as they did at the Sally; and the Maid-servants, richly adorn'd, ran about, playing and jesting upon all they met, and amongst themselves use a kind of skirmishing, to shew they help'd in the Conflict against the *Latins*; and in the time of their

Feaſting they ſit ſhaded over with Boughs of wild Figtree.

Our next Inſtance is that bold *Athenian* Gentleman *Pericles*, whoſe Weak Side was Laſciviouſneſs, and therefore he became the Subject of the Railery of the Comick Poets of his time; who upbraided him, as being the errant'ſt Whoremonger that ever liv'd, charg'd him with diſhoneſt Converſe with the Wife of *Menippus*, and of committing Inceſt with his own Son's Wife: His Intrigue with *Aſpatia* before Marriage is alſo much taken Notice of, and She is accus'd of being no better than a *Bawd*, or as the Tranſlator expreſſes it, *Keeper of a Vaulting-ſchool*. They did alſo upbraid him with the Volaries or Birdcages of *Pyrilampes*, who being *Pericles*'s Friend, they pretended that he us'd to preſent Peacocks and fine Birds to *Pericles*'s Miſſes. The Puniſhments inflicted upon *Pericles* we find to be, that he was not only envied and diſturb'd by Tumults and Seditions, but diſquieted with the Diſobedience and Scurrilous Reflections of his own eldeſt Son, depriv'd of him and his youngeſt Son, whom he lov'd entirely, by Death, and conſtrain'd at laſt to repeal his own Law againſt Baſtards enjoying any Inheritance, that his Baſtard Son ſhould keep up the Name of his Family; and he was cut off too at laſt, by Order of the Senate: And *Pericles* himſelf, who had burnt ſo much in Luſt, was conſum'd to death by a burning Plague, his Uncleanneſs having fix'd ſuch a Stain upon his Memory, as all his great Acti-

Actions have not been able to wipe off.

In the Life of *Fabius Maximus* we have an Account how *Tarentum* was betray'd to him by means of an Unchaſt Woman, who with her Amours and Flatteries prevail'd upon her Lover, a Noble *Brutian*, to betray the Town to the *Romans*: *Fabius* having ſent her Brother, who was in his Army, into the Town on purpoſe to manage the Intrigue; or, according to others, ſhe had formerly been *Fabius*'s own Miſtreſs, and he permitted her to go and corrupt the *Tarentine* Governor by her lewd Embraces, which occaſion'd the taking and cruel deſtruction of the Town: So fatal are Harlots to all *Commonwealths* where they are ſuffer'd to remain unpuniſh'd.

We have already had occaſion to obſerve how fatal the Impure Amours of *Alcibiades* was to all *Greece*, and particularly to *Athens*; but there are divers more obſervable Particulars as to that matter, in his Life written by *Plutarch*, tho' he was continually attended by that excellent perſon *Socrates*, whoſe wholſome Inſtructions had much Influence upon him, yet all his Philoſophy was not able to reform him. We find him accus'd, when a Boy, of a Suſpicion of being a *Catamite*; his Wife *Hipparete*, a virtuous Lady, and one that lov'd him entirely, abandon'd him at laſt, becauſe of his multitude of *Whores*, and ſu'd for a Divorce from him; but when ſhe preſented her ſelf before the Magiſtrate for that end, *Alcibiades* retook her again by Force. — He is accus'd of be-

ing Luxurious in his Eating, Drinking, and Amours, and was much deſpis'd by the *Athenians*, becauſe, inſtead of their uſual Enſigns upon his Shield, he had a *Cupid* painted upon it with a Thunderbolt in his Hand. *Ariſtophon* the Painter drew him ſitting in the Curteſan *Nemea*'s Arms, which much diſpleas'd the graver *Athenians*. While he was an Exile at *Sparta*, he debauch'd the *Wife* of *Agis* King of *Lacedemon*, and had a Son by her: And 'tis obſervable, that the cauſe of his being baniſh'd from his own Country and condemn'd to Death, was his having perform'd the debauch'd Myſteries of the *Eleuſina Sacra* by way of Mockery. The Injury he did to *Agis* King of *Lacedemon* made him unſafe there, ſo that he fled for Security to *Tiſaphernes* the *Perſian* General. In a word, his whole Life was a continued Series of remarkable Ups and Downs: And his Death was no leſs remarkable, the Hiſtorian giving us an Account of it in this manner, *viz.* That having retir'd to a ſmall Village in *Phrygia*, with one *Timandra* a Miſtreſs of his, he was, at the inſtance of the *Lacedemonians*, attack'd in his Houſe by ſome *Barbarians*, who ſetting it on fire, he with much ado eſcap'd thro' the Flames, and was at laſt ſlain by their Darts, his Miſtreſs *Timandra* having buried him with as much Decency as her Circumſtances would allow. Thus did *Alcibiades* fall inglorioufly by his Luſts, who had done ſo many Great and Glorious Actions in the *World*.

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We have already touch'd upon the Judgments which pursued *Dionysius*, the Lustful Tyrant of *Sicily*, for his Uncleanness, but meeting with a further Instance of it in the Life of *Timoleon*, it is thought proper to take notice of it here in the words of *Plutarch*, *viz.* That all the Mischiefs and Vexations of his former Reign were abundantly repaid and outdone by those Evils and Calamities which he then suffer'd, for he liv'd to see the Funerals of his Sons in the prime of their Age, the Rapes of his Daughters in the Flower of their Virginity, and the Prostitution of his own Sister, that became his Wife, who being first villanously treated, and her Person expos'd to all the Lust and Lewdness of the common Souldiery, she was afterwards murder'd, together with her Children, and their Bodies cast into the Sea. Thus was *Dionysius* punish'd, as we may say, in Specie, for his Lust and Cruelty.

In the Life of *Pelopidas* we find this remarkable Passage concerning *Archias*, the Tyrant of *Thebes*, who having render'd himself odious to the People by his Oppression, and sent many of them into Exile, some of the Chief of those Exiles contriv'd his Ruine, under the Conduct of *Pelopidas*, thus: *Philidas*, who was Secretary to *Archias*, having invited him and some others to an Entertainment to drink freely and accompany some married Whores, he was so much taken up with his Cups and the Expectation of his Female Guests, that tho'

he had a Letter ſent him diſcovering the Plot againſt his Life, and deliver'd with this Meſſage, *That it contain'd Matters of Concern, and therefore 'twas neceſſary he ſhould read it*; he anſwer'd, *Matters of Concern to morrow.* And as he was carrouſing thus, *Charon* and *Molon*, two of the Conſpirators, having put on Women's Apparel over their Armour, and thick Garlands of Firr and Pine to ſhade their Faces, in this manner came to the Door, upon which *Archion* and his Gueſts gave an Huzza, thinking they had been the lewd Women that they expected, but were quickly undeceiv'd, and had their Hearts pierced by the Conſpirators Swords, at the ſame time when they were pierced with the Darts of raging Luſt. And thus *Thebes* was deliver'd from Tyranny.

In that ſame Life we have an Account how Divine Juſtice purſued *Alexander* the Tyrannical King of *Pherea*, for his Brutiſh Luſt. His Wife *Thebe*, Daughter to *Jaſon*, being enrag'd at him for his Debaucheries, and particularly for abuſing her younger Brother to his Luſt, ſhe contriv'd his Death thus; —— She hid her three Brothers in a Room near to his Bedchamber, all the other Apartments being full of the Tyrant's Night-guards; before his Chamber there lay a fierce Dog chain'd, which would flye at all but the Tyrant's Wife and a Servant that fed him: When Night came *Thebe* went in alone to his Chamber, according to the uſual Cuſtom, and finding him aſleep, came

came out again, commanded the Servant to lead away the Dog, for the King would take some Rest, and then covering the Stairs with Wool, brought up her Brothers into his Chamber, where they kill'd him, and throwing out his Carcass, it was trod under foot in great Contempt by the *Phercans*.

In the Life of *Marcus Cato* the Censor we find that the grave *Romans* thought that not so much as a Marriage, or a Night's Lodging for the Procreation of Children, nay, not a Feast or Drinking-bout, ought to be permitted according to every one's Fancy, without being censur'd and enquir'd into; and therefore they chose two Persons, one out of the *Patricians*, the other out of the *Commons*, who were to watch, correct, and punish, if any one ran too much after Voluptuousness; and therefore *Cato*, tho' he met with much Opposition, because of his Severity, was prefer'd to that Imployment; and the first remarkable thing which we find perform'd by him in that Office was, the Expulsion of *Lucius Quintus* from the Senate, because he had, to please a Boy whom he kept as a *Catamite*, order'd a condemn'd Person to be executed before him at a Feast. He did also throw *Manilius* out of the Senate, because in the presence of his Daughter, and in open Day, he was a little too sweet upon his own Wife. —— The People were so well pleased with his Behaviour in his Imployment, that they erected a Statue for him in the Temple of the Goddess of Health with the following Inscription; *That this was* Cato

the Cenſor, who by his good Diſcipline and Ordinances reclaim'd the Roman Commonwealth, when 'twas declining and ſupinely tumbling into Vice. Yet we find that this very Man, ſo famous for the Severity and Uprightneſs of his Manners, not improving that Knowledge which God had given him, was overcome by his Luſts even in his Old-age; for *Plutarch* ſays, that in his old days, when he was paſt a Lover's Years, he made uſe of Women, and particularly of a young Wench who came privately to him, which being diſcover'd by his Son, who took Offence thereat, the old Man, in revenge, married a young Woman, Daughter to *Salonius* his own Clark; and when his Son ask'd him the reaſon of it, he anſwer'd him ſoft and fair, *Good Son, I deſire to have many Children, and to leave the Commonwealth more ſuch Citizens as thou art.*

In the Life of *Pyrrhus* we have an Account that his multiplying of Wives with a deſign to enlarge his Intereſt, had not the happy Effect which he propos'd to himſelf by it, for *Lanaſſa*, one of his Wives, took ſo great Offence at his Inclination to the reſt, that ſhe deſerted him, and married *Demetrius* King of *Macedonia*, and by that means kindled a War betwixt him and *Pyrrhus*. In that ſame Life we do alſo find, that *Pyrrhus* was invited againſt *Sparta* by *Cleonymus*, one of the Chief Men there, becauſe his Wife *Chelidonis* falling deſperately in Love with *Aerotatus*, that Youngſter diſhonour'd his Bed; and therefore, to revenge himſelf for the

the Injury, he brought *Pyrrhus* with a great Army againſt *Sparta*, which occaſion'd a great deal of Bloodſhed, and endanger'd the City; however, *Pyrrhus* did not ſucceed in his Deſign againſt it, as if Providence would let him ſee, that he was no fit Perſon to revenge an Injury done to the Marriage Bed, who was ſo very guilty of that ſame Crime himſelf; and, at laſt, he fell by the Hands of a Woman, who ſeeing him engag'd with her Son in the Streets of *Argos*, threw a Tile upon him from the top of an Houſe, which made him fall from his Horſe, and a common Souldier did afterwards cut off his Head.

In the Life of *Sylla* we have this Account of him; That he us'd to ſit on a Chair of State amongſt beautiful Women, Mimicks, Fidlers, and ſuch-like Raſcally People, on whom he ſquander'd away the Revenues of whole Countries and Cities, beſtowing on ſome of them Ladies in Marriage againſt their Will, ſo as his Gratuities were much more intolerable than his Uſurpations. He kept company with Actors, Actreſſes, and Minſtrels, drinking with 'em Night and Day: He alſo indulg'd himſelf in Unnatural Luſt with Men, particularly *Metrobius* the Woman-actor: But behold the juſt Judgment of God upon him; — Theſe laſcivious Courſes brought him into a Diſeaſe which made his Bowels to feſter, ſo that at laſt the corrupted Fleſh broke forth into Lice in ſuch prodigious quantities, that all the Hands he could employ were not able to deſtroy 'em,

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ſo that his Clothes, Beds, Baſons, and Meat was polluted with that Contagion: He went often into the Baths by day, to ſcoure and cleanſe his Body, but all in vain, the courſe return'd ſo quick, and with ſuch numerous Supplys, as overcame all manner of Riddance; ſo that, in fine, he who had led an unclean Life dy'd of an abominable and unclean Diſeaſe.

In the Life of *Cimon*, *Plutarch* tells us, that he was lewd and vicious, accuſes him of Inceſt with his own Siſter, and other unclean Practices, and at laſt he died of a Wound, as ſome Authors ſay, which he receiv'd from the *Barbarians* in a Skirmiſh, his Impurity having fix'd a perpetual ſtain upon him, which all his great Actions could never wipe off. In that ſame Life we meet with a remarkable Paſſage concerning *Pauſanias* the *Lacedemonian*, who having ſollicited a young Lady of *Conſtantinople*, call'd *Cleonice*, to debauch her, her Friends dreading the Power of the Tyrant, were forc'd to abandon her to him: *Cleonice* commanded the Servants to put out all the Lights, and approaching his Bed ſilently in the dark, ſhe ſtumbled upon the Lamp, which ſhe overturn'd and ſpilt: *Pauſanias* being awak'd by the noiſe, and thinking it had been ſome Aſſaſſin to attack him, ſnatch'd up his Poinard and wounded her mortally, after which he never enjoy'd himſelf, but was diſturb'd in his Thoughts, and haunted by her Ghoſt, ſo that he never had Succeſs in any thing afterwards, and was at laſt ſlain by order of the Senate in *Mine-*

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va's Temple, whither he had fled for Refuge.

In the Life of *Lucullus* we find, that there was a ſtop put to the Careir of his good Fortune and Glory, chiefly by means of *Clodius*, his Wife's Brother, who was ſo unnatural a Villain as to commit Adultery and Inceſt with his own Siſter *Clodia*, *Lucullus*'s Wife, and ſtirring up the *Fimbrian* Army againſt *Lucullus*, prevented his further Conqueſts: *Lucullus* himſelf returning to *Rome*, gave himſelf up to all manner of Luxury, and was at laſt depriv'd of his Senſes by a Philtre or Amorous Potion, giv'n him by *Calliſthenes* his Freeman, to endear him to himſelf; ſo that this Great Man was not only ruin'd by the Laſciviouſneſs of himſelf and others, but a ſtop was thereby put to the *Roman* Conqueſts, which had otherwiſe, ſays our Anthor, not been bounded by the *Euphrates*, but by the uttermoſt parts of the Earth, and the *Hyrcanian* Sea.

In the Life of *Pompey* the Great we find that famous General accus'd of unchaſte Amours with *Flora* the Courteſan, whom he afterwards reſign'd to his Friend *Geminius*, upon which ſhe languiſh'd and died. We find likewiſe, that *Sylla*, to gain over this Great Man to his Party, perſwaded him to put away his Wife *Antiſtia*, and to marry *Æmilia* Daughter-in-law to *Sylla*, who was at that time Wife to another Man, by whom ſhe was big with Child. This unlawful Marriage was ſoon after puniſh'd in part, for *Antiſtius*, Father to *Antiſtia*, was murder'd in the

the Senate, as a Favourer of *Sylla* for *Pompey*'s ſake, and her Mother upon this account made away with her ſelf. — Theſe were the Tragedies that attended that unhappy Marriage, ſays *Plutarch*; and that there might be nothing wanting to compleat the laſt Act by Heav'ns, even *Æmilia* her ſelf not long after died at *Pompey*'s in Child-bed.

Theſe things were the more inexcuſable in *Pompey*, becauſe we find that he delighted much in the diſcovery of Weakneſſes of the ſame Nature in *Mithridates*, when he ſeiz'd his ſecret Writings, wherein, amongſt other things, he found abundance of wanton Love-Letters betwixt *Mithridates* and his Concubine *Monune*. — He might have taken Warning, one would think, of the Judgments that purſued *Mithridates* for his Intemperance, ſeeing when all his Concubines were brought before *Pompey*, he could not but perceive the abominable Crimes into which his luſtful Temper had hurried him headlong, for moſt of his Concubines were either the Daughters or Wives of Princes and great Commanders, except it was one whom they call'd *Stratonice*, who was Daughter to a Muſician; and having pleas'd *Mithridates*, by ſinging before him at a Banquet, his luſtful Paſſion was ſo much rais'd that he immediately took her to Bed with him, and in the Morning preſented her Father (who grumbl'd that he had taken his Daughter without ſpeaking one kind Word to himſelf) with many rich and coſtly Preſents, and the Eſtate of a Nobleman lately deceas'd, where-

whereupon the old Fellow was so much transported, that putting on his Purple Robes, and mounting his Horse, he rode through the City, crying out, *All this is mine*, and so became the Herauld of his own, as well as of *Mithridates*'s Folly; and to those that laugh'd at him for the same he said, *There was no such Wonder in this, but rather, that he did not throw Stones at all he met, he was so much beside himself with Joy.*

Another Piece of Vengeance that pursued *Pompey*, and wherein he might read his Crime in his Punishment, was, That his Wife *Mutia*, during his absence, had dishonour'd his Bed; at which he was so nettl'd, that he sent her a Bill of Divorce.

Pompey, in pursuit of his Amorous Inclination, did likewise commit a piece of notorious Injustice, in marrying *Julia*, Daughter to *Cæsar*, who had been affianced before, and was to be married within a few days to *Cæpio*, and, to appease *Cæpio*'s Anger, married his own Daughter to him, who had formerly been espoused to *Faustus*, the Son of *Sylla*. *Pompey* was so much besotted with his Love to *Julia*, that he created abundance of Envy to himself, by committing the Government of his Provinces and Legions into the Hands of his Friends, as his Lieutenants, whilst he himself wantonly rambl'd up and down, caressing his Wife, throughout all the Delicacies of *Italy*; but he was soon depriv'd of her, for she dy'd in Child-bed, her Daughter not outliving her many days.

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He afterwards married *Cornelia* Daughter to *Metellius Scipio*, and Relict of *Publius* the Son of *Craſſus*, a young Lady of great Quality, Beauty, and Education; but this Marriage was very unpleaſing to ſome People, who thought that ſhe was a Match more agreeable to his Son, and were angry that the Affairs of the City lay neglected, while he, from whom they expected a Cure to their Diſtractions, went crown'd with Garlands, and was revelling in his Nuptial Feaſts.

It's obſervable, that at the very laſt his Fondneſs towards this young Lady, and his Fear that her Beauty might expoſe her to ſome Diſhonour amongſt the *Parthians*, was the chief Argument that prevail'd with him not to have recourſe thither, where, in all probability, he might have been able to renew the War, and recover his Glory, after his Defeat in the *Pharſalian* Plains; ſo that reſolving to ſail for *Egypt*, and intruſt himſelf with *Ptolomy*, he was, by Advice of that young King's Council, barbarouſly and inhumanly murder'd, as going aſhore in a Boat in order, as he thought, to a favourable Reception; the diſtreſſed *Cornelia* and his Friends beholding this lamentable Tragedy from on board the Veſſels where they were. Thus fell this Great Man, to which, it cannot be denied, that his Amorous and Senſual Temper did highly contribute: Not that I would be underſtood poſitively to aſſert, that Uncleanneſs was the ſole procuring Cauſe of thoſe Tragical Diſaſters that befel this great

Man,

Man and others, whom I have mention'd or shall mention in the course of this History, it being enough for my Design to prove, that it was always one of the visible Causes, and that it makes good the Assertion of the Wise Man in the *Proverbs*, where speaking of the Harlot or strange Woman in general, he says, That *many strong Men have been slain by her*; of which there is not a more speaking and demonstrable Instance than this of *Pompey*, who had triumph'd over *Asia*, *Africa*, and *Europe*, and yet was himself a Captive and Subject of Triumph to his own Lusts.

In the Life of *Cato* the younger, who was not only a great Pretender to Virtue, but, compar'd with his Contemporaries, a glorious Mirror of it. We find that he had no true Notions of the Honour of the Marriage Bed, nor any just Idea of Chastity; as is apparent from the following Instance. *Quintus Hortensius*, whom *Plutarch* calls *a Man of singular Worth and approved Virtue*, propos'd to *Cato*, That his Daughter *Porcia*, who was already married to *Bibulus*, and had already born him two Children, might be given to him as a fruitful Field, from which he might raise an Offspring; *For*, said he, *tho' this in the Opinion of Men may seem strange, yet in Nature it would be honest and profitable for the Publick, that a Woman, in the prime of her Youth, should not lye useless, and lose the Fruit of her Womb: Nor, on the other side, would it be convenient she should burthen and impoverish one Man, by bringing him too many Children. Also by this Communication of Families among worthy Men,*

Men, Virtue would encrease and be diffus'd thro' their Posterity, and the Commonwealth would be united and cemented by their Alliances. Yet, if Bibulus *would not part with his Wife altogether, he would restore her as soon as she had brought him a Child, whereby he might be united to both their Families.* *Cato* answer'd, That *he lov'd* Hortensius *very well, and did much approve of uniting their Houses, but he thought it very strange to speak of marrying his Daughter, who was already given to another.* Then *Hortensius* turning the Discourse, acknowledg'd, that *'twas* Cato's *own Wife which he desir'd, for she was young and fruitful, and he had already Children enough.* To which *Cato* agreed, with the Consent of his Wife *Martia* and her Father *Philip*, and after the Death of *Hortensius* took her again, for which *Cæsar* reproach'd him, as having a mercenary design in his Marriage, saying, *If* Cato *had need of a Wife, why did he part with her? And if he had not, why did he take her again, unless he gave her only as a Bait to* Hortensius, *and lent her when she was young, to have her again when she was rich?* —— It's plain from this Instance, that *Cato* was guilty of countenancing Impurity in others, if he was not actually guilty of it himself; and seeing he was unwilling to take his Daughter from *Bibulus*, and yet as willing to gratifie *Hortensius* by parting with his own Wife, it would argue, that he was weary of her, and that he would make no Scruple to use other Women, seeing he allow'd her to give up her self into the Embraces of another Man. But now it remains that

that we ſhould take notice of the Judgments which purſued this great Man, of which, without breach of Charity, we may look upon this Crime, amongſt others, to have been one of the procuring Cauſes. It's known to every one, that he follow'd *Pompey*, and adher'd to him againſt *Cæſar*, and that after *Pompey*'s Defeat he retir'd to *Utica*, where, having no hopes of retrieving his deſperate Affairs, he deliberately murder'd himſelf, from which Deſign all the Endeavours of his Friends were not able to divert him: And thus the Divine Vengeance made him the Executioner of Juſtice upon himſelf, which he ought to have ſuffer'd by the hands of others, for that brutiſh and unnatural Carriage to his Wife.

In the Life of *Demetrius Poliorcetes* we have an account, that when this great Prince laid Siege to *Megara*, he was ſo far tranſported with a Luſtful Paſſion for *Crateſipolis* the Widow of *Poliperchon*, a Lady of greater Beauty than Virtue, that leaving his Army, he went to make her a Viſit with two or three of his Intimates; but when he came near the City of *Patras*, where ſhe liv'd, he fell into an Ambuſh of *Caſſander*'s Men, whence with great difficulty he eſcap'd, by the ſwiftneſs of his Horſe. — And thus he had well nigh made a ſurrender of his Liberty and Deſign to the Charms of a laſcivious Woman. It is alſo obſerv'd of this *Demetrius*, that he had many Wives at the ſame time, and notwithſtanding his multiplicity of Wives, became ſo enamour'd upon *Lamia*, a beautiful Lady,

but infamous for her looſeneſs of Converſation, that 'twas ſaid all other Ladies were amorous of *Demetrius*, but *Demetrius* was only amorous of *Lamia*.

This Luſtful Prince was not however ſatisfied with his variety of Women, but did alſo pollute himſelf with the unnatural Crime of *Sodomy*; and it's ſtoried of him, that having been loſt ſeveral days in a Debauch among his Companions, and pretending to keep his Chamber afterwards, by reaſon of Indiſpoſition, his Father *Antigonus* came to ſee him, upon his approach to *Demetrius*'s Chamber, out bolts a ſprightly young Fellow; and *Antigonus* going to his Bed-ſide, and feeling his Pulſe, *Demetrius* not knowing well how to excuſe himſelf, pretended that *he had been ill of a Fever, but that he hoped it had now left him. Yes*, reply'd the King, *I believe it, for I juſt now met it at your Chamber Door*; alluding to the young Catamite that ſprung out of his Chamber.

His Victories, and the Benefits which he beſtow'd upon the *Athenians*, put their Invention upon the rack, to conferr new-deviſed Honours and Flatteries upon him, and therefore they order'd him a Lodging behind *Minerva*'s Temple, in the Apartment of the Virgins, the vow'd Votaries of that Goddeſs, which occaſion'd the Wits of the Time to ſay, *That* Minerva *had got a dangerous Inmate*; and, *That it was not much to the Reputation of her Virgins Chaſtity, to keep company with* Demetrius. And as for *Demetrius* himſelf, he was ſo far from ſhewing any Reverence

verence to the Goddeſs with whom he had taken up his Quarters, that he gave himſelf up to the moſt infamous Liberties; and debauch'd the young Women and Matrons of *Athens* to that degree, as 'tis a ſhame for a modeſt Pen to relate.

This brutiſh Youth was ſo much enrag'd with unnatural Luſt, that he tempted a beautiful young Man, call'd *Damocles*, to that degree, as made him to decline all manner of publick Converſation, on purpoſe to avoid his deſign'd Paſſion; but *Damocles* going to a private Bath, the villainous *Demetrius* having Information of it, ſurpriz'd him there, ſo that the poor Youth ſeeing no other way to avoid him, leap'd into a boiling Veſſel, and ſo became a Martyr to his Virtue.

Demetrius was not only luſtful, but profuſe and prodigal in his Expences, as all luſtful Perſons are; ſo that having commanded the *Athenians* to raiſe 250 Talents for his Service, and when they, to ſatisfie his demands, had levied it upon the People by diſtreſs, he gave it as a trifling Sum to *Lamia*, and the reſt of his lewd Women, to buy them perfum'd Waſhballs for their Baths: And thus were the *Athenians* puniſh'd for giving way to the luſtful Exceſſes of this young Prince, to whom they were ſo ſlaviſhly obſequious, that, contrary to their Laws, when he deſir'd to be enroll'd in the Fraternity of the Prieſts of *Ceres*, without attending the time commonly allotted, which injoyns, that the leſſer Myſteries ſhould be celebrated in *November*, and the great Solemnity in *Auguſt*

following, they made an Edict, that the Month of *March* then currant ſhould be accounted *November*, that *Demetrius* might be then admitted to the leſſer Ceremonies; and as ſoon as that was done, by another Edict they turn'd that ſame Month into *Auguſt*; which occaſion'd *Philipedes* the Comedian to exerciſe his Wit upon *Stratocles*, the Inventer of this Trick, in the following Couplet, thus:

Prodigious Skill! how ſtrangely flattering Fear
Into one Month hath crowded all the Year!

And upon the ſame *Stratocles*'s propoſing that *Demetrius* ſhould lodge in the Temple of *Minerva*, within the Caſtle he made the following Lines:

Stratocles *thinks it is no Sin*
To turn a Temple to an Inn;
Or with lewd wanton Company
To bleſs Minerva's *Chaſtity.*

We come now to treat of the Puniſhments which Divine Juſtice inflicted upon this Lecher, which were very ſharp and ſevere, his Father and he both being diſpoil'd of that large Empire which they had erected for themſelves, out of the Ruins of that of *Alexander* the Great. His Mother and Children, and divers of his Wives, were made Priſoners, and he himſelf forſaken by the *Athenians*, who had formerly ſo much ador'd him, but now made it a capital Crime for any

any body so much as to propose a Treaty or Accommodation with him; and *Alexander* King of *Macedon* miss'd little of having cut him off treacherously.

It is also remarkable, that this lustful Prince was punish'd observably in his Daughter *Stratonice*, who follow'd her Father's pernicious Example. The Story is well known to be as followeth. *Demetrius* having married this his beautiful Daughter to *Seleucus* King of *Syria*, to whom she brought forth a little Son, *Antiochus* Son to *Seleuchus* by a former Marriage, fell so passionately in love with his Step-mother *Stratonice*, that he sicken'd upon it, and was in danger, and not daring to discover the Cause of his Distemper, he saw no other Remedy for his hopeless Misfortune but what was to be expected from Despair and Death, which he therefore resolv'd upon, by abstaining from Diet. *Erasistratus* the King's Physician quickly discover'd that Love was his Distemper, but could not at first discover the Object; he therefore diligently waited in his Chamber, and when any of the Beauties of the Court came to visit the sick Prince, he curiously observ'd the Emotions and Alterations in the Countenance of *Antiochus*, and by that means discover'd *Stratonice* to be the Object of his Flames; for when she came in, either with the King, or alone, *Antiochus* became mute, his Passion smothering his Words, a fiery Blush would mount into his Face, he would fix his Eyes upon *Stratonice*, and then presently withdraw his stoln guilty Looks,

his Pulſe would be diſorder'd, a cold Sweat would ſeize upon him, and unable to ſupport the violent Paſſion, he would become ſenſleſs and pale. *Eraſiſtratus* having made this Diſcovery, acquainted *Seleucus*, that his Son's Diſtemper was Love, but incurable, becauſe it is impoſſible for him to enjoy the Object of his Paſſion, and as impoſſible for him to live without it. The King demanding why he could not enjoy the Object, *Eraſiſtratus* anſwer'd, *Sir, becauſe he is in love with my Wife.* Upon this the King expoſtulated with the Phyſician, ſaying, *How, my dear* Eraſiſtratus! *will you not do me the Kindneſs as to beſtow your Wife upon my Son and Succeſſor, when there is no other way to ſave his Life? Nay then, Sir,* replied the Phyſician, *the Object of the Prince's Love is your own* Stratonice. *Ah, my dear Friend,* anſwer'd *Seleucus, may ſome kind God or Man put the Safety of the Prince upon that Iſſue, I would part not only with* Stratonice, *but my Empire, upon condition that I might preſerve* Antiochus. And thereupon inſtantly ſummoned a Council, wherein the Marriage of *Antiochus* with *Stratonice* was agreed upon: And thus *Demetrius*'s Daughter purſuing her Father's Example, entertain'd an unlawful Amour.

Juſtice continu'd to purſue *Demetrius*, ſo that he fell ſick at *Pella* of a deſperate Malady, the true Daughter of Intemperance and Luxury; and during this Indiſpoſition *Pyrrhus* took moſt part of the Kingdom of *Macedonia* from him; and tho' he recover'd a great part of it afterwards, yet his Army de-

deserting him, he was quickly despoil'd of it again; which threw *Phila*, one of his Wives, into such Despair, that she poison'd her self. After this he married *Ptolemaida*, Daughter to *Euridice*, his Wife *Phila*'s Sister, so that tho' Judgment follow'd him now very close, yet he would not be diverted from his impure Amours. His Army, with which he fought against *Agathocles*, grew not only mutinous, but was grievously afflicted with the Plague; and he being hard pressed upon by his Enemies, had recourse to *Seleucus* his Son-in-law, who at first was willing to have entertain'd him kindly, but being otherwise advis'd by his Council, he took Arms against him, and put him so to it, that he endeavour'd to have kill'd himself, but being prevented, surrender'd himself up to *Seleucus*, who made him a Prisoner, but gave him honourable Entertainment. *Demetrius*, during this Restraint, gave himself wholly up to Intemperance, which brought Distempers upon him that kill'd him, and so he became his own Executioner.

The next Instance which *Plutarch* affords us is, that famous one of *Mark Antony* and *Cleopatra*. He tells us, That *Antony* in his Youth was debauch'd by *Curio*, who plung'd him into all the Inconveniences of Whoring and Drinking, and a Debt of 250 Talents, which was very shameful in one of his years. *Antony* did also incurr the Displeasure of the better sort of People, by his Midnight Revels, his wild Expences, his rouling from one little Whore to another, his Naps in

the Day, and his Walks to digeſt his Debauches, and then at Night again his Entertainments and Balls for the ſolemnizing the Nuptials of ſome Comedian or Buffoon. *Cytheris* the She-Comedian he doted on mightily, ſo that ſhe was with him whereever he went, and her Equipage was as ſplendid as his Mother's. He lodg'd his little Whores and ſinging Wenches, whereſoever he paſs'd, in the Houſes of ſerious Men and Women, which gave great offence. But that which compleated his Ruin was, his falling in love with *Cleopatra*, upon her coming to him at his Summons, for having aſſiſted *Caſſius* in the Wars. *Dalleus*, who carried the Meſſage to her, had no ſooner ſeen her admirable Beauty, but he told her, *It was impoſſible that ſo beautiful a Creature could receive any ill treatment at the Hands of* Antony, and therefore adviſ'd her to *make towards him in ſplendid Equipage*. Accordingly ſhe embarks in the River *Cydnus*, the Head of her Barge did ſhine with inlaid Gold, the Sails were of Purple Silk, the Oars of Silver, which beat Time to the Flutes and Hautbois, ſhe her ſelf lay all-along under a Canopy of Cloth of Gold curiouſly embroider'd, dreſs'd as *Venus* is ordinarily repreſented, and beautiful young Boys ſtood on each ſide like *Cupids*, to fann her; her Maids were dreſs'd like Sea-Nymphs and Graces, ſome ſteering the Rudder, ſome working at the Ropes; the Perfumes diffus'd themſelves from the Veſſel to the Shore, which was all cover'd with Multitudes, the People running out of the

the City to see this strange Sight, left *Antony* alone upon the Tribunal, and a Rumor was spread abroad, That *Venus* was come to feast with *Bacchus*, for the common Good of *Asia*. As soon as she arriv'd, *Antony* sent to invite her to Supper, but she thought it more decent that *Antony* should come to her, who made no great Difficulty to do it; he found the Preparations very magnificent, but nothing was so admirable as the great number of Lights, which were all of a sudden let down in such a multitude of Branches, and so ingeniously dispos'd, some in Squares and some in Circles, that Fame cannot speak of a greater piece of Curiosity. *Antony* was so strangely taken with this Woman, that notwithstanding *Fulvia* his Wife maintain'd his Quarrels in *Rome*, against *Cæsar*, with great difficulty, yet he suffer'd himself to be carried away by *Cleopatra* to *Alexandria*, there to lead an easie childish Life in Divertisements too youthful for his age, and in all manner of Luxury: But they were so well pleas'd with it, that they call'd it *an inimitable Life*. *Cleopatra* humour'd him in every thing, never left him Day nor Night, play'd at Dice, drank with him, hunted with him, went a rambling with him at Nights, to disturb and torment People under their Windows, dress'd like an ordinary Woman, for *Antony* went to those Frolicks in Servants' disguise, and sometimes would return soundly beaten.

While

While *Antony* ſpent his time thus in *Egypt*, Vengeance was purſuing him apace, for News was brought him, that his Wife *Fulvia* and her Brother *Lucius*, who had for ſome time maintain'd his Quarrel againſt *Cæſar*, were driven out of *Italy*, and that the *Carthians* had over-run a great part of *Aſia*. This rous'd him out of his Sleep, ſo that he ſet ſail for *Italy* with Two hundred Ships, and meeting ſome of his Friends by the way, they told him, That *his Wife* Fulvia *being a Woman of an ambitious Spirit, had occaſion'd the War, being in hopes that the Commotions in* Italy *would force* Antony *from* Cleopatra. It happen'd that *Fulvia* died at *Sicyon*, on her way to meet *Antony*, which made the Accommodation between him and *Cæſar* ſo much the eaſier to be effected; and, to cement this Friendſhip the more ſtrongly, *Antony* marries *Octavia*, Siſter to *Cæſar*; but this Amity was not long Liv'd, new Jealouſies betwixt thoſe two Captains began ſuddenly to appear, tho' for ſome time indeed they were hinder'd by *Octavia* from breaking out into a Flame.

But as ſoon as *Antony* return'd into *Syria*, his unlawful Amours with *Cleopatra* took fire afreſh, and he preſented her with whole Kingdoms and Provinces at a time, to the great diſguſt of the *Romans*; and tho' he had aſſembl'd a vaſt Army, which made *India* tremble, and put all *Aſia* in a Conſternation, yet all thoſe Preparations were of no uſe to him, he was ſo much charm'd and bewitch'd with

with the Thoughts of his Mistress *Cleopatra*, and long'd so much to be with her, that not being able to endure the tediousness of a Meal, he would start from Table, and run to see if she were coming. In the mean time *Octavia*, whom he had left with her Brother *Cæsar*, having obtain'd Leave from him to take a Journey to see *Antony*, she was commanded by him to stay at *Athens*, tho' she brought along with her Clothes and Money for his Army, and a reinforcement of Souldiers. *Octavia* was much displeas'd at this, as she had reason, but so it must be, for *Cleopatra* dreading that *Octavia*, who was a prudent Woman, and powerfully ally'd, might interrupt the course of her Amours, she betook her self to dye for Love of *Antony*, which did so much prevail upon him, that he abandon'd his Design against *Media*, and return'd to *Alexandria*. This injurious Treatment of *Octavia* did highly incense her Brother *Cæsar*, so that he commanded her from her Husband's House into his own, which she refus'd to obey, but, like a dutiful Wife, took care not only of *Antony*'s Children by her self, but of those also that he had by *Fulvia*; which honourable Deportment of hers did very much heighten the Resentments of the *Romans* against *Antony*, who spent his time at *Alexandria*, in the height of Luxury and Insolence, assembling the People in the publick place, where Thrones of Gold placed in a State of Silver were erected for him and *Cleopatra*; their Children were stiled *Kings of Kings*, and she was dress'd in the

Habit

Habit of the Goddess *Isis*, and gave Audience to the People under that Name. These things being related to the Senate at *Rome*, by *Cæsar*, did mightily alienate the Hearts of the People from *Antony*, and so matters came to an open Rupture betwixt him and *Cæsar*, by means of his unlawful Amours with *Cleopatra*.

Great Military Preparations being made on both sides, *Cleopatra* was resolv'd to accompany her Paramour, dreading otherwise that a Peace might be contriv'd by the Mediation of *Octavia*; and the better to prevail with him, she furnish'd near a Million of Money towards carrying on the War: And so far was *Antony* transported with Rage against his Lawful Wife *Octavia*, that he sent Orders to *Rome*, that *she should remove out of his House, with all her Children:* And he behav'd himself so insolently to many Noble *Romans*, by *Cleopatra*'s means, that they deserted him daily, and went over to *Cæsar*, who did so much despise *Antony*, because of his Effeminacy, that he would talk publickly, *That* Antony *had drank Potions that bereft him of his Senses*; and, *that his chief Counsellors were an Eunuch and* Cleopatra's *Waiting-women.* The Event verified, that *Cæsar* made a true Judgment of Things; for tho' *Antony* had a prodigious Force, *viz.* no less than Five hundred Galleys, most of them of eight and ten Banks of Oars, so very rich, that they seem'd design'd for a Triumph; and besides these, he had One hundred thousand Foot, and Twelve thousand Horse, and six Vassal-

Kings

Kings attending him; yet he had no Conduct to manage this mighty Force, but, contrary to the Mind of his best Generals, he would venture all on a Sea-battel, because *Cleopatra* desir'd it. And this Luxurious Woman, when Fortune had not as yet determin'd it against him, did perfectly lose him the Battel, by running away with sixty Sail in the heat of the Fight; and he was so far besotted with Love to her, that he immediately follow'd her, leaving his Fleet engag'd, and his Army without a Commander, that as *Cleopatra* had begun his Ruin, she might be sure to accomplish it. In a little time *Antony* was deserted by all his Forces and Friends, and *Cleopatra* and he both forc'd to sue to *Cæsar* for his Favour, who would not grant her any, except she put *Antony* to death. And thus being reduc'd to Despair, and pursu'd to *Alexandria* it self, the Naval and Land-Force that was left deserted to *Cæsar*, which made *Antony* think that *Cleopatra* had betray'd him; and she being afraid that he might do her a Mischief in his Rage, retir'd to a Monument which she had prepar'd for her self, and sent him word, that *she was dead*, upon which he ran himself into the Belly; but, before he dy'd, *Cleopatra* had sent to have him brought to her in the Monument, wherein she had enclos'd her self with two Women only. When he was brought thither, she durst not open the Door, for fear of being taken alive and carried to *Cæsar*, but let down Cords, to which *Antony* was fasten'd, and she and her two Wo-

Women dragg'd up her dying Paramour, than which, a more sad and tragical Spectacle could not be seen. When she got him up, she laid him on her Bed, tore her Hair and her Clothes, and the sense of her own Misfortunes was wholly swallow'd up in the thoughts of his. She expres's'd the greatest Passion and Tenderness for him imaginable, calling him her *Lord*, her *Husband*, and her *Emperor*, but in a little time he died. *Cæsar* being inform'd of this, sent *Proculæius* to endeavour to take *Cleopatra* alive, if possible, being afraid that she would otherwise destroy all her vast Treasures: *Proculeius* having sent one to treat with her at the Door, did in the mean time get in at the Window where she drew up *Antony*, by the help of a Scaling-ladder, and surpriz'd her, upon which she drew a Dagger to have stabb'd her self, but being prevented at that time, her Life was prolong'd for some days; and having obtain'd Leave of *Cæsar* to pay her last Oblations at the Tomb of the deceased *Antony*, she lamented him in most pathetical and passionate Expressions, and retiring again to her Monument, writ a Letter to *Cæsar*, desiring that she might be buried in the same Tomb with *Antony*, and straitway poison'd her self by the bite of an Asp, which she had order'd to be brought her in a Basket of Figs, and so disappointed *Cæsar*'s design of leading her in Triumph. Thus did Justice pursue *Antony* and *Cleopatra*; and thus, by their unlawful Amours, they occasion'd the death of many thousands of Men, and

and at last brought themselves to that Tragical Exit; as signal an Instance as any we shall meet with, of the truth of that Threatning, that *Whoremongers and Adulterers God will punish*.

In the Life of *Marcus Tullius Cicero*, *Plutarch* informs us, That *Catiline* the Conspirator, amongst other heinous Crimes, was accus'd of having deflower'd his own Daughter, and furnishing his wicked fellow-Conspirators with Women and Drink; which shews how dangerous such fellows are in any Government, and how easily they may be engag'd in Conspiracies against those who would curb them in their Excesses.

In that same Life we have an Account, that *Clodius* a noble *Roman* being in the vigor of his Youth, and in love with *Pompeia*, *Cæsar*'s Wife, he gets privately into *Cæsar*'s House, in the Habit of a Minstrel, the Women being then offering Sacrifice there, which it was not lawful for Men either to hear or see. *Clodius* being a Youth, and Beardless, hoped to get to *Pompeia* among the Women unknown, but losing himself in the Passage of that large House by Night, *Aurelia*, one of *Cæsar*'s Mother's Women, 'spying him wandring up and down, enquir'd his Name, and thus, being necessitated to speak, he was known by his Voice; which being noised abroad, *Cæsar* put away his Wife *Pompeia*, and *Clodius* was prosecuted for prophaning the Holy Rites. *Cicero*, tho' his Friend, yet to preserve his Quiet with *Terentia* his Wife, was forc'd to accuse him.

The

The cause of *Terentia*'s Spite against *Clodius* was upon the account of his Sister *Clodia*, who had a mind to marry *Cicero*, by whom she was frequently visited, and this gave *Terentia* Ground of Jealousie. *Clodius* was also accus'd of Incest with his own Sisters, and of deflowring several other Women, but the Judges being brib'd, he was acquitted. It appears also plainly enough, by *Plutarch*, that *Cicero* himself was not altogether without Blame, as to his Chastity, for he put away his Wife *Terentia* to marry a young Virgin, as she alledg'd, for the sake of her Beauty, or as his own emancipated Slave said, for her Riches, to satisfie his Debts. Not long after this Marriage, his Daughter *Tullia* died, for which he prov'd unconsolable, and put away his new-married Wife for seeming to rejoyce at her Death; but a further Judgment pursu'd him, for *Antony* bearing him an irreconcilable Hatred, sent Assassins after him, when he fled from *Rome*, and murder'd him in the 64th Year of his age, his Hands and Head being cut off, and publickly affix'd to the Rostra at *Rome*.

In the Life of *Artaxerxes* King of *Persia* our Author informs us, That that Prince being desperately in love with *Atossa*, one of his own Daughters, but concealing his Criminal Passion, for fear of his Mother *Parysatis*, the wicked Woman, to further some of her own mischievous Designs, perswaded him to marry her, contrary to the Determinations of the *Grecian* Sages, alledging,

That

That *he was determin'd by Providence to be a Law to the* Persians; and he is also accus'd by *Heraclides* the *Cumean*, and other Historians, of having likewise married his second Daughter *Amestris*. The Judgments which pursu'd this lascivious Prince were, that he was defeated in his War with the *Egyptians*, and became contemptible in the Eyes of his Subjects, upon the account of his unsuccessful Expedition against the *Caduſians*. He was also punish'd by the Controversies amongst his Sons about the Succession, and by the unnatural and villainous Amours of his Son *Ochus*, with his Wife *Atossa*; therefore, to dash the Hopes of his Son *Ochus*, he proclaim'd *Darius* the elder Brother his Successor, who soon after begg'd of the King, that he would give him *Aspasia*, who was formerly *Cyrus*'s beloved Miss, but then Concubine to *Artaxerxes*, who tho' he had Three hundred and Sixty most exquisite Beauties in his Seraglio, could not endure to part with *Aspasia* to *Darius*; but being constrain'd to it by the Law, he afterwards took her from him, and created her Priestess to *Diana*, which bound her to perpetual Chastity; upon which account the unnatural Son conspir'd against his Father, at the Instance of *Tiribazus*, who bore a mortal Grudge to *Artaxerxes*, for having married his own Daughter *Amestris*, whom he had promis'd him to Wife; but the Plot being discover'd, *Darius* was put to death, as a just Recompence for his unnatural Lust and Treason. After this, *Ochus*, by his Interest with *Atossa*, was streng-

then'd in his Hopes of Succeſſion, found Means to cut off his other two Brothers, *Ariaſpes* and *Arſames*, the Grief of which kill'd *Artaxerxes*. And thus was he juſtly puniſh'd by and in his own Children, becauſe of his horrid Uncleanneſs, leaving his Son *Ochus* behind, who being the wicked Son of a wicked Parent, prov'd a Monſter of Cruelty.

Thus we have finiſh'd *Plutarch*'s ſelect Lives, and dare referr it to the Judgment of the Ingenuous Reader, whether many of his Heroes have not been foully culpable, as to the point of Chaſtity, and as remarkably puniſh'd for the ſame. We come, in the next place, to ſearch among the *Roman* Emperors, where we find many remarkable Inſtances for our purpoſe, and as remarkable Judgments purſuing 'em.

The firſt is *Julius Caſar*, who tho' he triumph'd over moſt part of the then known World, yet was himſelf triumph'd over by his Luſts. When he was High-Prieſt of *Jupiter*, he divorc'd *Coſſutia*, a Lady of an *Equeſtrian* Family, and of a very great Fortune, to whom he had been contracted during his Minority, and married *Cornelia* the Daughter of *Cinna*: Nor could all the Arguments of *Sylla* the Dictator prevail upon him to part with her: Whereupon he was ſuſpended his Sacerdotal Dignity, and had his Eſtate ſequeſtred, which forc'd him to abſcond and ſhift his Quarters almoſt every Night, tho' ſick of a Quartan Ague, and with much ado ob-

obtain'd his Pardon at last. Being thus unfaithful to the Marriage-bed, he was punish'd in the same Coin; for, having afterwards married *Pompeia*, she was accus'd of Uncleanness with *Clodius*, as has been already mention'd, who had access to her during publick Worship; whereupon he divorc'd her. The Lasciviousness of his Mind may be also guessed at by his Dream, *that he had ravish'd his own Mother*, which tho' those who pretended to interpret such things told him, *That it was a Presage that he should arrive at the Universal Monarchy*, yet is a plain Indication of the predominancy of his Lust.

Suetonius also acquaints us, That he divorc'd his Daughter *Julia* from *Servilius Cœpio* her former Husband, (one who had stuck the fastest to him of all Men living, in his Dispute with *Bibulus*, his Fellow-Consul) and married her to *Pompey*, which made him guilty of his Daughter's Adultery, and was a horrid piece of Ingratitude at the same time. And tho', it's true, he had great Success in his War against the *Gauls*, *Germans*, and *Britains*, yet he was not without Checks from Divine Justice, having lost a whole Legion by the *Gauls*, had two of his Lieutenants defeated on the Frontiers of *Germany*, and lost the greatest part of his Fleet upon the Coasts of *Britain*. And in his own Family he was punish'd, by the Death of his Mother, his Daughter *Julia*, and his Grand-daughter. Nor was he without danger of being indicted and try'd for his Life, for his Male-administration during his Consulship, and of being

utterly ruin'd by *Pompey*, tho' he had the good Fortune to overcome him at laſt in that deciſive Battel on the *Pharſalian* Plains.

Suetonius gives us a particular Enumeration of his Amours, which have ſpread his Infamy as far as ever his Fame reach'd: His being a *Catamite*, and guilty of *Sodomy* with *Nicomedes* King of *Bythinia*, occaſion'd many Railleries upon him, and expos'd him to the Contempt of his Enemies; as, when he ſwagger'd one day in the Senate, and ſaid, *He would run down his Adverſaries*; they reply'd, that *He would find that an hard Task for a Woman*; alluding to his being proſtituted by *Nicomedes*. They call'd him alſo *The Queen of* Bythinia's *Cuckoldmaker, the Bawdyhouſe of* Bythinia, *and* Nicomedes's *Stable*: His Adverſary *Bibulus* ſaid of him, when he proſcrib'd him, That *formerly he affected a King, but now a Kingdom*. *Octavius*, a prating Fellow, whoſe Tongue uſually got the ſtart of his Wit, did one day, before a great company, when he ſaluted *Pompey* by the Name of *King*, give *Cæſar* the Title of *Queen*. *Cicero* upbraided him with thoſe things in his Epiſtles; and when *Cæſar*, in his Plea before the Senate for *Niſa* Daughter to the ſaid *Nicomedes*, inſiſted upon the good Offices that King had done him, *Cicero* cut him ſhort, ſaying, *No more of that, let me beg you, Sir; we all know very well what has paſſed betwixt you two*. Nay, the very Souldiers who attended his Chariot in his *Gallic* Triumph, amongſt other Lampoons us'd upon ſuch occaſions, had this noted Lampoon:

Gal-

Gallias Cæsar subegit, Nicomedes Cæsarem:
Ecce Cæsar nunc Triumphat qui subegit Gallias,
Nicomedes non triumphat qui subegit Cæsarem.

Which may be English'd thus:

For conqu'ring Gaul, Cæsar *doth Lawrels wear,*
But Nicomedes *doth no Trophies bear,*
Tho' he made Conquest of the Conquerer.

He is generally said to have been much inclin'd also to lust after Women, and to have been very prodigal in his Amours. He debauch'd several Ladies of good Quality, as *Posthumia* the Wife of *Servius Sulpitius*, *Lollia* the Wife of *Gabinius*, *Tertulla* the Wife of *Crassus*, and *Mucia*, *Pompey*'s Lady, insomuch that the *Curio*'s upbraided *Pompey*, that the Extravagancy of his Ambition should ever induce him to marry the Daughter of that Man, for whose Intimacy with his Wife he was oblig'd to divorce her, after he had three Children by her, and frequently to own himself a Cuckold.

Cæsar had a mighty Passion for *Servilia*, the Mother of *Brutus*, whom he presented with a Jewel that cost him 6,000000 Sesterces, besides other considerable Boons, and the cheap Purchase of many noble Farms expos'd to publick sale; and People being surpriz'd at her good Bargain, *Cicero* quibbl'd upon it, saying, *They would reckon it a better Bargain if they knew that* Tertia *was deducta*; meaning,

that she had prostituted her Daughter *Tertia* as well as her self, to *Cæsar*.

He likewise debauch'd several Provincial Ladies, for which his Souldiers, in his *Gallick* Triumph, lampoon'd him in this manner:

Cits, now be sure to keep your Wives at home,
For here's a bald triumphant Stallion come:
In Gaul *they made thee pay for Whoring dear,*
But thou of Cits mak'st Cuckolds gratis *here.*

He is also accus'd of Unlawful Amours with several Queens, as *Eunoe*, Wife to *Bogud* King of *Morocco*, to whom he gave many magnificent Presents; but his Darling-Mistress was *Cleopatra*, whom he often treated all Night long, and had certainly accompanied her in her Pleasure-boat as far as *Æthiopia*, had not his Army refus'd to comply with the Frolick; and upon her he begat a Son, who was call'd *Cæsario*. Nay, he was so infamous both for Active and Passive Uncleanness, that *Curio* the Father, in an Oration, call'd him, *Every Woman's Man, and every Man's Woman*. He was so insatiable in his Lust, that *Helvius Cinna*, Tribune of the People, acknowledg'd, that he had a Bill ready prepar'd by him, which *Cæsar* commanded him to get pass'd into a Law, whereby he might be authoriz'd to marry what Wives, and in what Number he pleas'd, to secure him Issue: Yet Infinite Justice order'd it so, that he left no Lawful Issue behind him.

We

We come now to take notice of the Judgments that pursu'd him; some of 'em did represent his Crime in legible Characters as that of his Wife *Pompeia*'s Intrigue with *Clodius*, which was so publick, that *Clodius* was prosecuted for the same; as has been already mention'd. It is also very well known to what Dangers his Contests and Wars with *Pompey* expos'd him, and how at last he was murther'd in the Senate, notwithstanding all the Warnings he had giv'n him of the Design. And it deserves a particular Remark, that *Brutus*, whom many suspected to be his own Son, his infamous Familiarity with his Mother being notorious, was one of those that stabb'd him; whereupon he cried out, *What, and are you one of them also, you my Son* Brutus? This is certainly one of the most remarkable Instances of God's punishing *Whoremongers* and *Adulterers* that is to be found in History; when he who thought himself secure from all Attempts, as being above them, and was so much doted on and ador'd by the People, that of their own accord they ran in quest of the Murderers up and down the City, and burnt their Houses, and afterwards worship'd him as a God, when this Man could not avoid the just Hand of God, which did so remarkably find him out at last, and punish him for his Uncleanness and other Crimes.

The next is *Augustus Cæsar*, of whom *Suetonius* gives us this following Account, That having divorc'd his Wife *Scribonia*, because of her froward and peevish Humour, he fell

in love with *Livia Druſilla*, the Wife of *Tiberius Nero*, from whom he took her by force, tho' at the ſame time ſhe was big with Child; and tho' he lov'd her paſſionately, yet he never had any Children by her, for ſhe miſcarried of the only Child that ever ſhe conceiv'd by him, which was a very juſt and remarkable Judgment. He married his Daughter *Julia* to *M. Agrippa*, who was at that very time married to *Marcella*, and had ſeveral Children by her; and after his death he married her to *Tiberius*, whom he forc'd to put away his Wife, then big with Child, and who had born him diverſe Children. Judgment purſu'd him for thoſe Unjuſt and Tyrannical Proceedings, for both the *Julia's*, his Daughter and Grand-daughter, were notoriouſly infamous; his Grandſons, *Caius* and *Lucius*, he loſt in Two and twenty months one after another; his third Grandſon, *Agrippa*, prov'd ſo unruly and brutiſh, that he tranſported him into an Iſland, under a Guard, and obtain'd a Decree of the Senate, to have him kept in the ſame place as long as he liv'd; and every time mention was made of the two *Julia's*, with Tears in his Eyes, and fetching a deep Sigh, he would utter a Verſe of *Homer* to this purpoſe;

O that I ne'er the Name of Wife had known,
And without Children to my Grave had gone.

Nor did he uſe to call them by any other Name, but thoſe of *his three Excreſcencies* or *Impoſthumes*.

It

It is further obſerv'd, that he was effeminate in his Youth; *Marc. Antony* upbraided him with being his Uncle *Julius Cæſar*'s Catamite; that he had alſo been guilty of proſtituting himſelf to the unnatural bruiſh Luſt of *A. Hortius*, in *Spain*, for 300000 pieces of Mony. The whole Body of the People being alſo aſſembled one day to behold a certain Interlude, they unanimouſly expounded and applauded a Verſe pronounced upon the Stage to his diſhonour, *viz.*

Videſne ut Cinædus Orbem digito temperet.

In English thus:

Behold that Catamite, how he the Orb
Of ſpacious Earth can with his Finger curb.

His Friends own'd that he was addicted to the Crime of Adultery, but alledge in excuſe of it, That *it was by the familiarity with the Wives to diſcover the Secrets of their Husbands.* *Marc. Antony* charges him with taking a Lady out of the Room in her Husband's preſence, and bringing her back again with her Ears glowing and her Locks in diſorder: He accuſes him of putting away *Scribonia*, becauſe ſhe complain'd too freely of the Pride and Imperiouſneſs of one of his Concubines; and that moreover he us'd to imploy *Thoranius* to find out Women for him, who, after the Bargain was made, were to be ſtrip'd and expos'd to their View, as if they had been to be ſold in open Market.

There

There was also a Story flew about of him, of a private Supper which he made, vulgarly call'd, *The Supper of the twelve Gods*, at what time the Guests sate down in the Habits of Gods and Goddesses, he himself representing *Apollo*, upon which the following Verses were made, *viz.*

Cum primum istorum conduxit mensa Choragum
Sexque Deos vidit Mallia, *sexque Deas.*
Impia dum Phœbi Cæsar mendacia ludit,
Dum nova divorum cænat Adulteria.
Omnia se à Terris tunc Numina declinarunt,
Fugit & Auratos Jupiter ipse Thronos.

In English thus:

Soon as the Vestments for the Feasts were hir'd,
Six Gods, six Goddesses themselves attir'd
In Mallia's *view*;
And impious Cæsar *nothing would suffice*
But Phœbus *Shape, and under that disguise*
Th' Adulteries of the Gods to act anew,
But then the Gods withdrew;
From Sights on Earth they could not brook,
And Jove *himself their gilded Thrones forsook.*

Thus, we see, this great and excellent Emperor, who was in a manner ador'd and admir'd by all Men, could not, with all his Magnificence and Bounty, and the Fame of his other Actions, wipe off that indelible Stain which those Impurities had fix'd upon his Memory; so infallibly true is it what *Solomon* hath said of the Adulterer, That a

Wound

found and a Dishonour he shall get, and his Reproach shall not be wip'd away.

The next Instance is that of *Tiberius Cæsar*, who, to comply with the Emperor *Augustus*, divorc'd his Wife *Agrippina*, who had born him a Son, and was then big with Child, to marry *Julia* Daughter to the said Emperor, much against his Inclination. This Marriage as it was unlawful, did justly prove uncomfortable, so that some time after the Death of his Son by *Julia*, there arose such a Difference betwixt them, that from that minute he forbore the use of her Bed; and she being convicted of Adulteries, a Divorce was drawn up against her in his Name, and sent him by *Augustus*. After this *Tiberius* retir'd to *Capreæ*, where he gave himself up to Drink and Lust, insomuch that he was call'd *Biberius*, instead of *Tiberius*, and *Mero* instead of *Nero*, and was waited on at Meals by Wenches. There he invented Alcoves, which he furnish'd with Whores, and Catamites, and lewd Discoverers of unnatural and beastly Postures and Motions, and those he call'd *Spinctriæ*, the Incendiaries of his Lust: He entertain'd himself by seeing them in three several rows abusing each other, thereby to excite his decay'd Appetite. He provided likewise several Chambers hung about with filthy Pictures and infamous Statues, and furnish'd them with the abominable Books of *Elephantis*, that if any one had a mind to be prodigiously wicked, he might not want a Pattern to sin by. He invented also in the Woods, Walks and Grottoes proper for the business of Debauchery,

bauchery, where young People of both Sexes prostituted themselves in the Masquerades of Nymphs and Satyrs; so that, in allusion to the Island and his beastly Lustfulness, he was publickly derided by the Name *Caprineus*. One incredible piece of Debauchery he was guilty of, *viz.* that he debauch'd young Children yet in ignorance, calling them *his little Fry*, teaching them to play between his Thighs while he swam, to lick, and tongue, and suck him like Infants not yet weaned. It is also storied of him, that when a piece of *Parrhasius*'s Work, representing *Atalanta* offering her Mouth in that manner to *Meleager*, was left him for a Legacy, with condition, that if he fancied not the Design, he should receive in lieu thereof a Million of Sesterces, he not only chose the Picture, but placed it in his very Bed-chamber. And one time, when he was performing Sacrifice, he was so seiz'd with a Fit of this unnatural Passion towards the Boy, that carried the Censor, that he could scarce restrain himself till the Sacrifice was over, and as soon as that was done, he debauch'd both that Boy and his Brother; and hearing that they upbraided one another with that Ignominy afterwards, he order'd both their Leggs to be broken.

He was wont to abuse Women, and those of Quality too, very unnaturally; as was evident in the Case of *Mallonia*, who being brought him by his Panders, and resolutely withstanding his Brutish Desires, was cited before him upon the Depositions of suborn'd Wit-

witneſſes, where he ask'd her openly, if ſhe had not yet repent of her coy Refuſal, and pray'd her ſo, that ſhe at laſt went out of Court and ſtabb'd her ſelf, having before-hand ſufficiently reproach'd the old Goatiſh Lecher, with his naſty and obſcene Mouth, upon which, in the next Farce, a ſevere Reflection was made upon him. which took mightily, and was in every-body's Mouth; the Expreſſion was thus: *The old He-goat kiſs'd the Pudenda of the She-goats.*

Such Practiſes muſt neceſſarily be thought to render him odious, and therefore he kept in his Retirement, as not daring to venture himſelf among the People, yet Juſtice found him out; our Author gives us an Account, that *Caius* was ſuppos'd to have given him Poyſon, which wrought upon him by degrees; others ſay, that they ſtarv'd him; and ſome, that he was ſtifled with a Pillow in the 78th year of his age.

The next that falls under our Conſideration is *Caligula*, of whom *Suetonius* gives us this following Account, *viz.* That during his Youth he ſpent Nights in haunting Brothel-houſes, and meeting upon Adulterous Aſſignations, diſguis'd in a Perruque and a long Gown, and was moſt paſſionately addicted to Dancing, Singing, and all the Alurements of the Stage; with every one of his Siſters he was inceſtuouſly familiar, and at all his Entertainments they were placed next below him by turns, while his Wife ſate at the upper end of the Table. Among the reſt, he is reported to have debauch'd *Druſilla*, while

he

he was yet but a Youth, and was once taken a-Bed with her by his Grandmother *Antonia*; soon after being married to *Lucius Cassius Longinus*, he took her away from him by force, and liv'd with her as if she had been his Wife; and, after her Death, it was his usual Oath to swear by *Drusilla*'s Deity. As for his other Sisters, he did not love them so passionately, but did frequently prostitute them to his Ganimedes, which afforded him a more easie Opportunity to condemn them in the Case of *Æmilius Lepidus*, of whom he was afraid, for Adultery.

As to his Marriages, he contracted and dissolv'd 'em with equal Ignominy. Upon the very day that *Livia Orestilla* was married to *C. Piso*, he being present at the Wedding, commanded her to be brought home to his Palace as his own Wife, but within a few days turn'd her off again, and two years after baniſh'd her, pretending that she had convers'd privately with her Husband in the mean time. Others report, That being invited to the Nuptial Supper, as he sate over against *Piso*, he sent one to whisper in his Ear these words, *Forbear to lie with my Wife*; and presently after rising from the Table, led her home along with him, and next day set forth a Decree, declaring, That *he was married according to the Example of* Romulus *and* Augustus. *Lollia Paulina* being married to a Person of Consular Degree, and General of the Army, upon hearing that her Grandmother was one of the most beautiful Ladies of her Time, he became so enamour'd

of

the Grandchild, that he sent for her out of the Province where she was, forc'd her from her Husband, took her to himself, and in a short time likewise turn'd her off, forbidding her for ever after the knowledge of any other Man. *Cesonia*, tho' neither handsom nor young, and the Mother of three Daughters by another Man, he lov'd so passionately, that he would often shew her to his Souldiers riding by his side, with her Horseman's Coat embroider'd, and frequently stark naked to his Familiars.

Being brought to want Money by those his extravagant Courses, he invented new and unheard-of Imposts; one was, that he exacted from common Prostitutes the Gratuity for one Night's Familiarity, and oblig'd married People also to pay a certain Rate for the use of the Marriage-bed. He built also a Brothel-house in his own Palace, with Apartments suited to the Dignity of the place for Ladies and Gentlemen to enjoy their clandestine Amours; and, to force a Trade, he sent his Officers about to invite both young and old to bring their Mistresses to his Conveniencies, of whom, when they came, he receiv'd his ignominious Toll, which there were Persons ready to receive, and set down the Names of every Man in a Book, as Benefactors to *Cæsar*'s Revenue.

We come now to take notice of the Punishments which befel him: It is natural to conceive, that those Debauches impair'd his Health, so that he never had any either in Body or Mind. It was believ'd that his Wife

Ceso-

Ceſonia had drench'd him with a Philter or Love-potion, which depriv'd him of his Senſes, and almoſt made him mad, ſo that he never ſlept above three hours in a Night, and then alſo was diſturb'd with troubleſome Dreams and Viſions; at laſt becoming hateful and intolerable by his Luſts and Cruelty, he was cut off by *Caſſius Chærea* and *Cornelius Sabinus*, Tribunes, and other Conſpirators, as he was going to ſee the *Pyrrhick* Dances, the one giving him a mortal Wound in the Neck with his Hanger, and the other running him quite through the Body. This vicious Monſter had render'd the Name of the *Cæſars* ſo odious, that the *Romans* had a mind after his Death to have aboliſh'd their Memory, and lay their Temples in Aſhes.

The next Inſtance is *Claudius Druſus Cæſar*, whoſe Father *Druſus* being unlawfully begot, the luſtful Contagion was, it ſeems, by that ſame means convey'd to the Grandſon, who in his Youth kept company with none but looſe debauch'd Fellows, and follow'd their bad Example. *Livia Medullina* died on the very day appointed for her being married to him. His Wife *Urgulanilla* he divorc'd for notorious Proſtitution, and every-body knows how unfaithful the infamous *Meſſalina* his Couſin-German was to him; upon which he ſolemnly declar'd, that he would for the future keep himſelf a Widower, and that he would freely forgive them, tho' they ſhould kill him, if not. Yet ſoon after he fell in Treaty with *Petina*, whom he had put away before, and then with *Lollia Paulina*; at length he en-

engag'd in an incestuous Amour with *Agrippina*, Daughter to his Brother *Germannicus*, and suborn'd certain persons to move, that he might be constrain'd to marry *Agrippina*, as being the only means conducible to perpetuate the Publick Tranquility, and that there might be a Toleration also for others to contract Marriages in the same degree, which till that time had always been accounted incestuous: He was so impatient, that he could not stay till the next day to prepare for his Wedding. There was none however that follow'd his incestuous Example, but a certain Libertine, and a chief Centurion of a Legion, to both which Weddings he invited himself and his Wife *Agrippina*, for the encouragement of others. His Uncleanness was punish'd, amongst other things, by the loss of his Son *Drusus*, who having toss'd a Pear up into the Air, and gaping to catch it again, it fell so exactly into his Throat, that it choaked him. He was so much besotted, he sign'd Writings for the settlement of a Dowry upon the Contract of Marriage between his Wife *Messalina* and her Adulterer *Silius*, being made believe that 'twas only a Contrivance found out to delude the Fates themselves, and to transfer upon the Head of another Man those Disasters which the Predictions of the Soothsayers and several Prodigies had fix'd upon his Person; and at last he was poison'd by a Mushroom which *Agrippina* gave him.

The next Instance is *Nero*, the Son of *Domitius* and the wicked *Agrippina* above mention'd, whose future Mischievous Temper his Father predicted, when the Nobility came to compliment him upon *Nero*'s Birth, *viz. That there could nothing proceed from him and* Agrippina *but what was detestable, and would prove pernicious to the Commonwealth:* Which every man who is acquainted with History knows to have been exactly fulfill'd.

Suetonius gives this following Account of him, *viz.* That his Petulancy, Lust, Luxury, Avarice, and Cruelty he practis'd by degrees, and at first conceal'd 'em under the Excuses of Indiscretion and Heat of Youth; but yet he could not carry it so, but that every-body saw they were rather the Vices of Nature than Age. So soon as it grew duskish, away he flew in disguise to Tippling-houses, Cooks-shops, *&c.* frolicking and scouring about the Streets, beating such as were going home late from Supper; some little Shops he would also break open and rifle, and afterwards sell the Spoils. In those Quarrels he several times ran the hazard of his Life, being once almost bruis'd to death by a Senator, whose Wife he would have taken from him in the Street.

Besides a great number of Pages, whom he made use of in his unlawful Pleasures, and his Contaminations of married Women, he deflower'd *Rubria*, one of the Vestal Virgins, and would very fain have married *Acte* a Slave, suborning several Persons of Consular de-

degree, to swear that she was of Royal Extraction. *Sporus*, a young Boy, after he had caus'd him to be gelt, he endeavour'd to have altogether transform'd into a Woman, and after he had veil'd him, married him, and settl'd a Dowry upon him with all the Ceremonies of a sumptuous Wedding, he kept him at home as his Wife; upon which the Wits of those times said, *It had been well for the World if* Domitius *his Father had had such a Wife.* This *Sporus* he carried about with him, in a pompous and costly Habit, as if he had been the Empress her-self, under the Title of *Augusta*, to all the trading Towns of *Greece*, and soon after shew'd him openly at *Rome*, in the *Sigillarian* Street, and would frequently kiss him as they sate together in the same Litter. He sent for a Harlot, who was very like his Mother *Agrippina*, and entertain'd her among the rest of his Concubines; and he was accus'd of abominable Incest with his own Mother as often as he rode in the same Litter with her, which was discover'd by the Pollutions that besmear'd his Clothes.

His own Chastity he prostituted in such a manner, that there was hardly a Member of his Body undefil'd, insomuch that at length he invented a new sort of Lechery, which was, to cover himself all over with the Skin of some wild Beast, and so to be let out of a Cage, that he might fly upon the Secrets of Men and Women that were tied to a Stake; and after he had that way gratified his monstrous Lust, he prostrated his own Body to

his enfranchis'd Bondman *Doryphorus*, who had married him as he himſelf had wedded *Sporus*, and in that paſſive poſture counterfeited the ſoft Cries and Complaints of a new-bedded Virgin. He was ſo very vile himſelf, that he believ'd every-body to be ſo, only that they diſſembl'd their Vices, and were private in their Debauches; and if any Man would but confeſs their Obſcenities to him, he pardon'd all the reſt of their Crimes.

His impious Mother was remarkably purſued by the Divine Vengeance, which gave her up to the unnatural Fury of the Monſter her Son, to whom ſhe had ſo unnaturally proſtituted her Body; for after he had divers ways attempted to rid himſelf of her, but in vain, he at laſt commanded her to be kill'd, as having conſpir'd againſt his Life; which being effected, he ran with eager Curioſity to view the naked Body of his Mother, as ſhe lay weltring in her Blood, and handled all her Limbs, of which he commended ſome for their Beauty and Shape, and diſprais'd others; and happening to be thirſty in the midſt of his unnatural Survey, he was ſo little concern'd, that he quench'd his Thirſt over his murder'd Parent, who left the World with that ſevere Reproof to him, when his Murderers approach'd her, *viz. That they ſhould ſtrike her Belly firſt, which had brought forth ſuch a Monſter into the World as* Nero. After this barbarous and unnatural Murther, the wicked Monſter never enjoy'd Quiet, but was conſtantly purſu'd with Hor-

rour

rour of Conſcience, and cry'd out, *That he was haunted by his Mother's Ghoſt.*

Nero had alſo a plurality of Wives, *viz. Octavia*, *Poppæa Sabina*, and *Statilia Meſſalina*, having kill'd *Atticus Veſtinus*, the Husband of the latter, that he might enjoy her. His Wife *Octavia* he endeavour'd ſeveral times to have ſtrangled, and divorc'd her under pretence of Barrenneſs; but perceiving the People took her Part, he put her to death, upon a falſe Accuſation of Adulteries. He had an entire Love to his Wife *Poppæa*, yet kill'd her with a kick upon the Guts when ſhe was big with Child, becauſe ſhe reprov'd him for ſtaying too late at his Chariot-driving Exerciſes. He put *Antonia*, the Daughter of *Claudius*, to death, for refuſing to marry him after the death of *Poppæa*. He alſo murder'd *Aulus Plantius*, a young Gentleman, whoſe Body he had forcibly defil'd beforehand, and after he had kill'd him, uſed this taunting Expreſſion, *Now let my Mother go and kiſs my Succeſſor*, giving it out, *That he was his Mother's Gallant, and by her ſpurr'd on to lay Claim to the Empire.*

This villainous Monſter having wallow'd a long time in unnatural Luſts and cruel Murders, became hateful to every one. He ſet *Rome* on fire with his own Hands, which was a juſt Judgment of God upon that City, for ſuffering it ſelf to be ſet on fire by his raging Luſts: After that, they were viſited with a Peſtilence, which cut off many thouſands of 'em. His Souldiers in two of the chief *Britiſh* Garriſons were maſſacred, and

many of the *Romans* and their Allies were ſlaughter'd in other places of that Iſland. His Legions in the *Eaſt* had the Ignominy of being put under the Yoke; and all *Syria* was like to be loſt, ſo cloſely did Vengeance purſue him. Then *France* and *Spain* revolted, under the Conduct of *Galba* and *Vindex*, which ſo ſtruck him, tho' he ſeem'd little concern'd at his former Diſaſters, that he ſank down, and for a long time lay Speechleſs, like one that had neither Life nor Soul, and when he came to himſelf, he fell a tearing his Clothes, thump'd himſelf about the Head, and at length cried out, that *he was undone*: But being at laſt convinc'd of the neceſſity of making head againſt his Enemies, his firſt Care was, to provide Waggons to carry his Scenical Machines and Muſical Inſtruments, and to have his Concubines, which he deſign'd to carry with him, trim'd with their Hair cut like Men, and arm'd with Battel-axes and ſmall round Targets, after the manner of Amazons, ſo far was he judicially given up to his Luſts.

In the mean time he was terrified with frightful Dreams and dreadful Omens, ſuch as that he was dragg'd into hideous Darkneſs by his Wife *Octavia*, and that his Body was cover'd with a multitude of winged Emmets; the Doors of the *Mauſoleum* flew open of their own accord, and a Voice was heard from thence, ſummoning him diſtinctly by his Name. It was alſo obſerv'd, that the laſt Tragedy which he acted in publick was *Oedipus* exil'd, which concluded in theſe Words,

Words, that were very applicable to him, viz.

Thus Wife, thus Mother, and thus Father call
For merited Revenge, and I must fall.

Then, upon fresh Intelligence that the Armies were revolted, he tore the Letters as he sate at Dinner, overturn'd the Table, call'd for a Dose of Poison, and retir'd into the *Servilian* Gardens, where he tormented himself with perplexing Thoughts what to do in this Distress; sometimes he thought of throwing himself at the Feet of *Galba*, or to implore the Assistance of the *Parthians*; and sometimes he thought of putting himself in Mourning, humbling himself to the People, and begging their Pardon before the Rostra, but from that was deterr'd, fearing he should be torn in pieces before he got to the Forum; so waving the matter till next day, he wak'd about Midnight, and then finding his Guards drawn off, he leap'd out of his Bed, and sent up and down for his Friends, but none of them coming to him, he went himself, with some few Attendants, to their Houses, where meeting with no admittance, he return'd to his Chamber. from whence by that time the few of his Guards that remain'd had also march'd off, having first rifled his Apartments, and carried off, amongst other things, his Gold Box with the Dose of Poison in it; which put him into that Despair, that he sent for any of the publick Executioners to dispatch him, and none of them being to be

found, he cried out, *What, have I neither Friends nor Enemies?* and ran away, as if he would have thrown himſelf into the *Tiber*; but, upon ſecond Thoughts, he began to think of ſome private lurking place, where he might conſider what to do, and for that end mounted on Horſeback barefoot, and in ſordid Apparel, with a thin Handkerchief before his Face, to have retir'd to a Country Houſe belonging to one of his enfranchis'd Bondmen, having only four Perſons with him, of whom his Catamite *Sporus* was one; but being terrified with a violent Earthquake and the Lightning that flaſh'd on his Face, as an additional Affliction, he heard the Souldiers in the *Prætorian* Camp curſing him, and wiſhing all Proſperity to *Galba*. He arriv'd however at the Houſe, into which he crept privately through a hole, lay on a Plock-bed, and had no better Dainties than brown Bread and Ditch-water. He cou'd not be prevail'd on to make any further Attempts for ſaving his Life, but order'd a Grave to be made in his preſence, and wept every time he caſt his Eye upon thoſe Funeral Preparations, crying out, *What an Artiſt will the World loſe!* In the mean time he receiv'd Advice, that the Senate had declar'd him an Enemy to the Publick, and that he ſhould be ſought after and puniſh'd after the manner of the Ancients, *viz.* to be ſtrip'd naked, have his Neck faſten'd in a forked Stick and be whipped to death; with which he was ſo terrified, that he ſnatch'd up two Daggers, and having felt the edges of them, ſheath'd them again,

again, pretending that his fatal End was not yet come: And thus dallying with his End, sometimes he desir'd *Sporus* to begin his Moans and Lamentations; and at other times he would desire some one of the Company to shew him the way to die by his Example; and by and by he would chastize his own Pusillanimity, saying, that *he liv'd basely and wretchedly*, and endeavour'd to argue himself into Courage to take away his own Life; but hearing that the Horsemen were at hand, with Orders to bring him back to *Rome* alive, if possible, he utter'd a Verse in Greek to the sense following, *viz.*

I hear the swift-heel'd Coursers beat the Ground,
And with their deadly Noise my Ears confound.

And then clapping the Dagger to his Throat, was assisted by *Epaphroditus*, the Master of his Requests, to thrust it home; and thus he expir'd, his Eyes being suddenly fix'd and staring in his Head, to the terrour of all those that beheld him. Thus was that Monster of all Villany and Uncleanness made the Executioner of Divine Wrath upon himself, it being impossible that he could fall by a more villainous Hand than his own.

The next Instance is the Emperor *Galba*, of whom *Suetonius* gives us this following Account: That in the satisfaction of his Lust he was more prone to the Male Sex; nor did he care for any of that Sex neither, but such as were overgrown and exsolete. It is reported therefore in *Spain*, that when

Icelus,

Icelus, one of the stalest of his He-concubines, brought him the News of *Nero*'s Death, he not only receiv'd him in publick with home-press'd Kisses, but courted and sent him away to be smooth'd without delay. The Tragical Exit of this Emperor we have from the same Author, thus; That those who conspir'd against him having drawn him out into the Streets, by false Rumours of *Otho*'s being kill'd, the Horsemen who were intrusted with the Assassination galloping thro' the Throng of common People, fell upon him and stabb'd him, deserted and abandon'd by all his Followers, near the *Curtian* Lake, where he was left weltring in his Blood, until a Common Souldier returning from a publick distribution of Corn, laid down his Burthen, and cut off his Head; and because he could not take hold of the Hair, *Galba* being bald, he carried it in the Lappet of his Coat, and thrusting his Thumb between his Teeth, presented it to *Otho*, who gave it to the Sutlers and Horseboys, and they carried it round the Camp, as the Object of their Scorn and Contempt: So infallibly does Uncleanness bring down Vengeance upon the Heads of those who wallow in Impurities.

The Emperor *Otho* follows next in course, of whom *Suetonius* gives us this following Account: That from his early Youth he was so prodigal, and given to Women, that his Father was often constrain'd to chastise him: He was also wont to run about the Streets in the Night with his Companions, and where he met with any that were unable to make Re-

Resistance, or in Drink, he would cause them to be toss'd in a Blanket. After his Father's decease, he address'd himself to a Court-Lady in great Favour, as being one of the Emperor's Freed-women for whom he pretended a most passionate Affection, tho' she was very old and decrepit: By her means he insinuated himself into *Nero*'s Favour, and easily kept the highest place in his Friendship, through the conformity of their Humours, or, as others report, being familiarly engag'd in mutual Prostitution. Moreover, *Nero* having a great Affection for *Poppæa Sabina*, then his Mistress, took her from her Husband, and sent her to *Otho*, who receiv'd her into his House under colour of Marriage. And not content to have alienated her Kindness from *Nero*, he grew so fond of her, that he could hardly brook the Emperor to be his Rival; and therefore not only refused those that were sent to bring her to the Emperor, but shut his Doors against the Emperor, himself standing in the Street, and with Prayers and Threatnings intermix'd redemanding the Trust committed to his Care; whereupon *Nero* dissolv'd the Marriage, and dispatched him Legate into *Portugal*. *Nero* and *Galba* being both cut off, as we have heard already, *Otho* succeeded in the Empire; but *Vitellius* having raised himself up against him, *Otho* at last became also his own Executioner, and stabb'd himself with a Dagger.

The next is *Vitellius*, concerning whom that same Author relates, That during his Youth he resided at *Capreæ*, amongst *Tiberius*'s Cata-

Catamites, inſomuch that he was branded with the Sirname of *Male Proſtitute*; and the Beauty of his Body was thought to have been the firſt Occaſion of his Father's Advancement. In the ſucceeding Years of his Age he was contaminated with all manner of Vice; after he came to the Empire, he ſurrender'd the greateſt Share of the Government to be manag'd by the Council, or rather at the Will and Pleaſure of every infamous Stage-player and Chariot-driver, more eſpecially of *Aſiaticus* his enfranchis'd Slave. This Male Proſtitute, when but very young, after his Maſter and he had mutually for ſome time defil'd each other, being wearied with his Patron's Importunity, he ran away from him, afterwards *Vitellius* retaking him at *Puteolæ*, where he was ſelling ſowre Wine and Water mix'd together, to the poor People, to get a Penny, he caſt him into Irons, but ſoon enlarg'd him, and favour'd him again with his Careſſes. He afterwards ſold him to a Fencer, for his churliſh ill Nature, from whom he not long after ſtole him again, and the firſt day that *Vitellius* appear'd as Emperor, he ſuffer'd him to wear Gold Rings, like a *Roman* Knight.

Suetonius adds, That this Emperor *Vitellius* was addicted to all ſorts of Vice, but chiefly to Luxury and Cruelty; he always made three Meals a day, ſometimes four, not contenting himſelf with Breakfaſt, Dinner, and Supper, unleſs he had his Collation afterwards, he would alſo appoint where to ſup, where to debauch the ſame Day, and hap-

appy he that entertain'd him who could ould come off for Ten thouſand Crowns at ne ſitting: But, above all the reſt, the moſt amous Supper was that which was made im by his Brother, to welcome him to the City, at which time, as 'twas reported, no eſs than Two thouſand Diſhes of Fiſh, and even thouſand of Fowl, all Rarities in ſea-ſon, were brought to the Table: Only he himſelf exceeded this Feſtival, at the Dedi-cation of his great Platter, which, by reaſon of its extraordinary ſize, he call'd *The Buck-ler of Minerva.* This Platter he fill'd with an *Oglio* conſiſting of the Livers of Thorn-backs, the Brains of Pheſants and Peacocks, the Tongues of Phænicopters, and the milky Guts of Mullets, for which the Bowels of the Ocean were ranſack'd, from the *Carpa-thian* Sea to the *Streights* of *Spain*, by the Ma-ſters of the *Roman* Ships and Galleys. His Appetite was ſo inſatiable and bottomleſs, and withal ſo unſeaſonable and ſordid, that whether he were upon a Journey or offering Sacrifice, he could not forbear from ſnatch-ing the Fleſh of the Victim, and the parch'd Barley from the Altars, nor from tearing the Victuals from the Cooks Stalls in the Streets, whether ſteaming hot or of yeſter-days dreſſing, and the Leavings of others. But this luſtful and luxurious Emperor be-coming hateful to every body, he was every where either vanquiſh'd or betray'd, and at laſt ſeiz'd in the Porter's Lodge of his own Palace, whence he was dragg'd ignominiouſly through the Streets by the Hair, with his Gar-

Garments all torn, and at laſt brought to the *Scalæ Gemoniæ*, or common place of Execution, where, by gently ſtabbing him with ſmall pricks at a time, they tortur'd him to death by degrees, and thence dragg'd along with an Hook, they flung his mortified Carcaſs into the *Tiber*.

As for the Emperor *Titus*, and his Son *Veſpatian*, they were not without Blame as to the Point of Chaſtity, and tho' their Exits were not tragical, like thoſe of the preceding Monſters, yet they were not without their Troubles and Reproaches, as juſt Puniſhments for their inordinate Paſſions. *Suetonius* ſays of *Veſpatian*, That he had a great number of Concubines after the death of *Cœnis*, one of which lay by him all the while of his Repoſe. And, that being perſecuted by a certain Curteſan, who pretended to be ready to die for Love of him, he at length yielded to her Embraces, and gave her Four hundred Seſterces out of his own private Purſe, which he order'd his Steward to place to his Account thus, *viz.* *To* Veſpaſian, *for being belov'd.* That ſame Hiſtorian obſerves of him, that he was much given to Drolling, and that ſometimes ſo broad and ſcurrilouſly, that he could hardly refrain from Obſcenity. He died of a ſudden Looſeneſs, as a juſt Puniſhment for his looſe Life, of which the indelible Stain is convey'd to Poſterity by *Suetonius* and other Hiſtorians.

His Son *Veſpatian* is accus'd of ſitting up till midnight revelling with the lewdeſt of his Companions, and that his Lechery was

noto-

notorious, by his Gangs of Catamites and Eunuchs, and the exceſſive Love he bore to the Queen *Berenice*: Upon the whole, he was generally eſteem'd and talk'd of as another *Nero*; but after he came to the Empire, he reform'd himſelf, turn'd off his Paramour *Berenice*, and all his Catamites, and became one of the moſt excellent Princes that ever ſway'd the *Roman* Scepter: Yet ſo far hath the Divine Juſtice puniſh'd his Incontinence, that the Infamy of it is tranſmitted to Poſterity upon Record, and he was cut off in a manner in the Vigor of his Age, being but in his 41ſt Year when he died: And of this Misfortune he was very ſenſible, the Hiſtorian telling us, that he look'd up toward Heaven, bitterly complaining, that his Life was wrongfully taken from him, for he had been guilty of no Action of which he need repent, excepting one only, which what it was he neither then declar'd himſelf, nor could it be eaſily gueſs'd by any one elſe, tho' ſome were of Opinion, that 'twas his Familiarity with his Brother's Wife *Domitia*, but ſhe ſwore poſitively there was no ſuch thing, and ſhe would not have denied it had it been true, but rather have gloried in it; which it was uſual for her to do of any kind of Lewdneſs. But thus his Memory and Fame juſtly ſuffers, becauſe of his former Intemperance.

The following Inſtance is that of *Domitian*, who was infamous from his very Youth; *Nero* produc'd a Note under his Hand when he was a young Man, wherein he had promiſed

ſed him a Nights Lodging at any time: and he is alſo accus'd of having proſtituted his Body to *Nerva* He divorc'd his Wife *Domitia*, on pretence that ſhe was in Love with one *Paris*, a Stage-player, and afterwards took her again. Being greatly addicted to Venery, he call'd frequent Coition his *Bed-wreſtling*, as if it had been a kind of Exerciſe; and it is reported of him, that he would often ſmooth and depilate his Concubines, and ſwim amongſt the moſt notorious Harlots. When his Brother's Daughter was offer'd him in Marriage, he would by no means accept of her, as being engag'd in Wedlock with *Domitilla*; but not long after, when ſhe was married to another, he debauch'd her of his own accord, tho' *Titus* was then alive; but when her Father and Husband were dead, he lov'd her with a moſt paſſionate Affection, which he own'd before all the World, inſomuch that after he had got her with Child, he forc'd her to miſcarry, which was the occaſion of her death. This vile Prince being juſtly hated for his Cruelty and Debauchery, was kill'd in his own Chamber, by thoſe that conſpir'd againſt him, *Stephanus*, *Domitilla's* Steward, having ſtabb'd him with a Dagger in the Groin, as he was reading a Paper which he had given him, pretending it was a Diſcovery of a new Plot. And the Memory of this Emperor was ſo execrable to the Senate, that they order'd all his Decrees and Titles to be every where ras'd out, and the very Memory of him utterly aboliſh'd; ſo infallibly true hath

it

it always been found, that *Whoremongers and Adulterers God will punish.*

Thus we have gone through such Instances as *Livy* and *Suetonius* afford us, and must now have recourse to other Authors for the remainder of the *Roman* Emperors.

The next we shall instance is the Emperor *L. Aurelius Commodus Antoninus*, who was elevated to the Imperial Dignity about the Year of Christ 180. From his very Infancy he was bent to all sorts of Vice, notwithstanding the Care of the wise Philosophers, who had the conduct of his Manners, so that *Rome* found in him a second *Nero*. He would needs pass for *Hercules*, Son to *Jupiter*, appear'd as he did, with the Lions Skin and Club, and would have Altars and Sacrifices, which the Senate consented to, rather than they would irritate his furious nature: He murder'd most of the Senators; was a severe Persecuter of the Christians, debauch'd his own Sisters, and entertained three hundred Concubines, and as many Boys, for his detestable Pleasures, and gave the Government of his Provinces to Men noted for Vice or Infamy: But, at last, having design'd to cut off *Martia*, one of his Strumpets, she, together with the Captain of his Guards and his Lord Chamberlain, against whom he had the like Design, mix'd Poison with his Wine, which not being quick enough in its operation, they had him

ſtrangled by a Wreſtler, (with whom he us'd to exerciſe himſelf ſometimes at that Sport) about the 31ſt year of his age; ſays *Lampridius*, *Eutropius*, and *Onuphrius*.

We come next to *Heliogabalus* the Emperor, who ſucceeded *Macrinus*, and was called the *Roman Sardanapalus*. His Luxury was ſo boundleſs, that when he was on the Sea-coaſts he would eat nothing but Fowl from the remoteſt Mountains, and when fartheſt from the Sea, would eat nothing but Sea-fiſh; he fed his Lamps with Balſam, and filled his Fiſh-ponds with ſcented Water; he married *Aquila Severa*, a Veſtal Virgin, (tho' by the *Roman* Law accounted Inceſt) ſaying, That he being a Prieſt, their Offspring muſt be altogether Heavenly. His two Coachmen were his chief Companions and fellow-Debauchees. He cut off abundance of the Senators, becauſe they would not allow of a Senate of Women, whereof his Mother was to be Preſident, and to determine all Female Controverſies. Tho' he was but Twenty two Years old at moſt, he was guilty of all manner of Villanies enough to make thoſe who read his Hiſtory to bluſh: He became at laſt ſo hateful even to his own Guards, that he and his Mother were both ſlain in the Camp, and their Corps expos'd to all manner of Indignities from the Populace, who firſt threw them into a Privy, and then into the *Tiber*, ſo vile had their Luſts render'd them in the Eyes of the People.

This

This happen'd about the Year 222, according to *Eutropius*, *Lampridius*, and *Aurelius Victor*.

The Emperor *Trajan* falls next under consideration, who tho' a Prince excellent for Virtue and Valour, compar'd with some that went before him, yet *Dion* and others charge him with Cruelty and Incontinence in the unnatural Love of Boys, as also with persecuting the *Christians*, and Excess in Wine. As to his punishment, the same Authors take notice, that he had well nigh perish'd by a dreadful Earthquake, and escap'd so narrowly, that he was forced to be drawn out of a Window; and his great Virtue and Valour have not been able to preserve his Memory from the Ignominy of those *Sodomitical* Impurities he was guilty of.

The Emperor *Caracalla* was a Monster of Cruelty and Incontinence, being so impudent as to marry *Julia* his Father's Widow; he also conspir'd the Death of his Father and Brother, so inseparable are Cruelty and Incontinence, and was at last cut off himself by a Conspiracy of his Officers.

The Emperor *Gallienus*, says *Trebellius Pollio*, was a person altogether given to Sloath and Ease, his Pleasures and Lusts, which drew upon him the Hatred of all Men. When they brought him News that *Egypt* was lost, and that *Gaul* had revolted, he

was ſo unconcern'd, becauſe of his ſluggiſh Temper, that he made no other Anſwer but, *What, can't we live without the Flax of* Egypt, *or the Jippoes of* Arras? And at laſt was ſlain by ſome of his Captains.

Aurelius Victor gives us this Account of the Emperor *Carinus*, That he gave himſelf over to all manner of Vice, married nine Wives, and put ſeveral to death upon bare Suſpicion; which, ſays *Vopiſcus*, made his Father afterwards diſown him; and he was kill'd in 285, by one of his Captains, whoſe Wife he had debauch'd.

Eutropius and *Cræſus* ſay of the Emperor *Galerius*, That he divorced his firſt Wife, and married *Valeria*, the Emperor's Daughter, perſecuted the *Chriſtians* in a moſt cruel and barbarous manner, and died of an Ulcer in his Genitals, that began to ſwarm with Worms; a juſt and ſuitable Puniſhment for his Incontinence.

Valentinian the Third became ſo enamoured on a *Roman* Lady, Wife to *Maximus*, a Senator, and afterwards Emperor, that he ſollicited her continually to debauch her, but without effect: But having won all *Maximus*'s Money, and his Ring likewiſe, at Dice, he ſent the Ring as a Token from her Husband, to come to the Palace, and when ſhe came thither, violated her Chaſtity; the injur'd Lady complain'd of it to her Husband, who

who in revenge contriv'd the Murder of †*Maximus*, about the Year 455. †*Valentinian*

Procopius and *Baronius* have left it on Record concerning the Emperor *Maximus*, That having caused the Emperor *Valentinian* the third to be kill'd for having ravish'd his Wife, he married the Empress *Eudoxa* by force, created his own Son *Cæsar*, and married him to the young *Eudoxa*, the Emperor's Daughter. One Night, in his Amours with the Empress *Eudoxa*, he told her, That *he kill'd the Emperor her Husband for love of her*; which so incens'd her, that she sent for *Genseric*, King of the *African Vandals*, to deliver her from the Tyrant, who abandoning *Rome* when *Genseric* enter'd into it, he was kill'd by a Souldier, and afterwards pull'd in pieces by the Empress and her Servants, and thrown into the *Tiber*, about seventy seven days after he began his Reign.

Thus we have gone through the several Governments and Governours of *Rome*, from its foundation to the Reign of *Augustulus*, the last of those properly call'd *Roman Emperors*, which have afforded us many remarkable Instances of the Tragical Effects of Lust, not only upon particular Persons and Families, but upon Kingdoms, Empires, and other Governments, and shall shut up this part of our History with an Account of the

abominable Worship of *Priapus* and *Bereeynthia*, and the *Ludi Florales* celebrated among the *Romans* with so much Solemnity and Impudence, that it afforded Subject-matter of Reflection to their Satyrists, and Historians, who ascrib'd the Fall of the *Roman Empire* chiefly to that Cause.

Tostatus, in his 50th Question upon the 20th of *Exodus*, saith concerning the Heathenish Worship of *Priapus*, That it was so obscene, that the very mention of it could not but offend chaste Ears. They professed in the holding of those Sacrifices that beastly Crime which the most vicious Men will hardly confess upon the Rack. The shape, says he, in which that God was represented was such as Nature hath taught us to hide; and the gestures of the *Priests* in serving him such, as I wonder their Matrons and Virgins, in whom were any spark of Modesty, could behold it with patience; and for the *People* who came to worship, the Sacrifice being ended, they all stepped aside into a Thicket, which was alwaies planted near the Altar of this God, and there, like Brute Beasts, promiscuously satisfied their Lust, thereby, as they conceived, best pleasing their God; which was the cause, as it seems, that the true GOD commanded that no Groves should be planted near the place of his Worship; and, if any were, that they should be cut down.

Of

Of the same nature was the Worship of *Berecynthia*, the Mother of the Gods; as we find described by St. *Augustine*, *De Civit. Dei*, *lib.* 2, *cap.* 4, in the following words, *Ante ejus Lecticam*, *i. e.* Such filthy Stuff was by loose prophane Varlets sung before her Chariot on the solemn day of her Lavation, as was utterly unfit, I will not say for the Mother of the Gods, but of any Senator, nay, of any honest Man, nay, of the Singers themselves to hear; And perchance, saith he, they would have blush'd to have spoken that before their own Mothers, at home, which in the sight of the Mother of the Gods, in the sight and hearing of innumerable multitudes of both Sexes, they boldly sang; and thereupon breaks out into this Exclamation: *What should we call Sacrilege, if this were Sacrificing, what Pollution if this Purification?* And if this be Sacrilege, then surely the Worshipping of God by Blasphemies and Cursings, as did the *Lyndians*, is a degree beyond Sacrilege; who notwithstanding proceeded so far in this deviliſh mad Custom, that, as *Lactantius* says, they held it a violation of their Sacrifice, if during their solemn Ceremonies but a good Word chanced to slip from any Man, tho' unawares.

To these may be added the abominable Games call'd by the *Romans Ludi Florales*, in honour of *Flora*, a notorious Strumpet,

concerning which St. *Auguſtine*, in his third Book, *De Civitate Dei*, *cap.* 27, ſaith, *Which Games of theirs, the more diſhoneſtly, the more devoutly they were celebrated.* In theſe the common Proſtitutes, who got their maintenance by that Trade, ran up and down the Streets by Day, and in the Night, with burning Torches, having their whole Bodies ſtark naked, and expreſſing the moſt beaſtly Motions and Geſtures, and uttering the moſt filthy Speeches and Songs that could poſſibly be imagin'd. To theſe *Ovid* alludes *Faſtorum* 5, when he ſays,

Turba quidem cur hos celebret Meretricia ludos,
Non ex difficili cognita cauſa fuit.

Yet to thoſe ſhameful Paſtimes were their Youth admitted, thereby adding as it were Fire to the Tinder; nay, the ſageſt Senators, graveſt Matrons, and ſevereſt Magiſtrates were well content to grace them with their preſence, as if it had been ſome commendable Exerciſe. Theſe *Floral* Plays were acted but once a Year, but their Interludes upon the open Stage were acted almoſt every Day, and ſo abominable, that the devout Fathers of the Primitive Church could hardly write of them with Patience. *Salvianus*, *de Gubernatione Dei*, *lib.* 6, writes ſmartly concerning them, thus: *Talia ſunt quæ illic fiunt*, &c. *i. e.* 'The things acted 'there are of ſuch a nature, that a Man 'can ſcarcely ſpeak of them, or remember 'them

'them, without ſome touch of Pollution. 'Other Offences challenge to themſelves 'but a part of us, as impure Thoughts, 'the *Mind*; unchaſte Sights, the *Eye*; wic-'ked Speeches, the *Ear*; ſo that when one 'of theſe is tainted, yet the reſt may be 'clear from Pollution, but in the Theatre 'none of them is free from the guilt of 'Infection, inaſmuch as the Mind is there 'defiled with corrupt Thoughts, the Af-'fections with naughty Deſires, the Eyes 'by ſeeing, the Ears by hearing; all which 'are ſo lewd, that no Man, without bluſh-'ing, can ſo much as name them, much 'leſs fully deſcribe them. For what mo-'deſt Man is there, who can recount thoſe 'Repreſentations of beaſtly Actions, thoſe 'filthy Speeches, and Motions, and Ge-'ſtures, which how ſinful they are we 'may from hence conjecture, that they 'cannot well be related? which being ſo, 'behold what manner of things all, or at 'leaſtwiſe the greateſt part, of the *Romans* 'practis'd. And would to God that all that is here ſaid were not too too applica-ble to our Engliſh Playhouſes.

That the *Roman* Luxury was incredible, appears by their own Writers, both Poets and Hiſtorians; and to that purpoſe *Juve-nal*, in his 6th Satyr, has theſe remarkable Expreſſions:

Nunc

Nunc patimur Longa pacis mala, ſævior armis
Luxuria incumbit, victumq; ulſciſcitur orbem
Nullum crimen abeſt, facinuſq; libidinis ex quo
Paupertas Romana perit.

Pariterque & Luxuria nata eſt & Carthago ſublata, ſaith *Pliny*; i. e. *Luxury was born and* Carthage *demoliſh'd at the ſame time*; meaning, that when the *Romans* had no Enemies to keep 'em in the exerciſe of their Arms, they became luxurious. And *Cauſabon*, in his Preface to *Polybius*, ſays, 'It is evident that thoſe Times are by '*Tacitus* deſcribed in his Annals, than 'which there were never any Times more 'fruitful in moſt ſhameful and abomina-'ble Vices, or more oppoſite to Virtue. And by that means, as *Juvenal* expreſſes it well, their Luxury became more deſtructive to them than their Arms, and by making a Conqueſt of them, reveng'd their Conqueſt of the World. And thus fell the great *Roman* Empire.

We have already taken notice of the Laſciviouſneſs of the *Romans*, and their Incontinence as to the Luſts of the Fleſh; we come now to take a ſhort view of their Luxury in other reſpects, which being equally a breach of the Seventh Commandment, were either naturally introductive of their Bodily Uncleanneſs, or the unavoidable

ble Consequences of it, and contributed to the Ruine of their Empire.

To begin with their Excess in Drinking, *Ammianus Marcellinus*, *lib.* 22, says, That their Cups were heavier than their Swords; and those Cups were made of the Leaves of the *Egyptian* Bean, which *Pliny*, *lib.* 21, c. 15, says, were as broad as a *Thessalian* Hat. They had a Master of Misrule in their Carrouses, who was call'd *Modiperator*, or *Magister*, whose Office was to prescribe Rules, and see them executed; and the principal Chance or Lot they cast for Drinking was call'd *Venus*. Those Rules of Drinking they borrow'd for the most part from the *Grecians*, the most drunken Nation that ever was; and of these Rules one was to drink down the Evening-Star, and up the Morning-Star: Saith *Plautus*, *Ad diurnam Stellam matutinam potantes*. Another Rule commonly practis'd among 'em was, to drink as many Healths as there were Letters in their Mistresses Names; as appears by *Martial*'s Epigram:

Nævia sex Cyathis, septem Justina bibatur,
Quinque Lycas, Lyde quatuor, Ida tribus.

These drunken Matches were in a manner the daily Trade of their Poets, as appears to any that peruse *Horace* and *Martial*. The former, *Lib.* 1, *Ode* 37, says,

Nunc

Nunc eſt bibendum, nunc pede libero
Pulſanda tellus.

And the latter, *Book* 11, *Epigr.* 7, ſays,

Poſſum ego nil ſobrius, bibenti
Succurrunt mihi quindecim Poeta.

Nay, *Seneca* aſſures us, *Nat. qu.* 4. 13, that their Women exceeded the Men in theſe Debauches; *Non minus pervigilant, non minus potant*: i. e. *They ſit up as late, they drink no leſs, nay, they challenge Men to the anointing of their Bodies, and the ſwilling down of Wine, diſgorging what they eat and drink as well as they; neither do they forbear to chew upon Snow, as Men do, for refreſhing their boiling Stomachs.*

Thoſe Debauches are yet more graphically deſcrib'd by *Pliny*, *lib.* 14, *c.* 12, where he ſays, 'To the end that we may take the 'more Cups, and pour it down the Throat 'the more luſtily, we let it run through a 'Strainer, to abate the force thereof; 'Some take Hemlock before they ſit down, 'becauſe they muſt drink perforce then, or 'elſe die; and others the Powder of the 'Pumice-ſtone, and ſuch like Stuff, which I 'am aſham'd to rehearſe, and teach thoſe 'that be ignorant of ſuch Lewdneſs; and 'yet we ſee thoſe that be the ſtouteſt Drinkers lye ſweating ſo long in the Baths and 'Bro-

'Brothel-houſes to digeſt their Surfeit of 'Wine, that ever now and then they are 'carried forth dead for their labour. You 'ſhall have ſome again, when they are in 'the Hot-houſe, that won't ſtay ſo long as 'they may go to their Beds, nay, nor as 'they may put on their Shirts, but imme-'diately, naked as they are, and panting 'and puffing for Breath, catch up great 'Tankards of Wine, to ſhew what valiant 'Champions of *Bacchus* they are, and pour 'them down one after another, till they 'vomit twice or thrice what they have 'drank. Then deſcribing their Pots out of which they us'd to quaff; 'They were en-'graven, ſays he, with fair portraitures of 'Adulteries, as if Drunkenneſs it ſelf were 'not ſufficient to kindle the heat of Luſt, 'and to teach them Wantonneſs. Then, 'continues he, when they come to be fud-'dled they caſt their wanton Eyes upon 'Men's Wives; then fall they to court fair 'Dames and Ladies, and openly bewray 'their Folly even before their jealous and 'ſtern Husbands: And thus many a Man, 'by his laviſh Tongue in his Wine, hath 'come by his Death, and had his Throat 'cut. But if they eſcape theſe Dangers, 'they never live to be old Men, but dye in 'the ſtrength of their Youth: Hence co-'meth it that ſome of them look pale, 'with flaggy Cheeks, others have bleared 'and ſore Eyes; and there be of 'em that 'ſhake ſo with their Hands, that they can-

'not

not hold a full Cup, but pour it on the Floor. They are generally disturb'd with fearful Dreams, which is the very beginning of their Hell in this Life; or else have restless Nights; and finally, if they chance to sleep, for a due reward of their Drunkenness, they are deluded with the imaginary Conceits of the Delights of *Venus*, defiled with filthy abominable Pollutions; and thus sleeping or waking they sin with pleasure.

Then he proceeds to particular Instances, and names *Nivellius Torquatus* a *Milanois*, who won the Victory from all the *Italians* in Drinking, adding, That he had gone thro' all the Degrees of Dignity at *Rome*, had been Pretor and Proconsul, and in all these Offices of State he won no great Name, but for drinking in the presence of *Tiberius* three Gallons of Wine at one draught, for which he was dubb'd Knight, by the Surname of *Tricongius*, or the *Three Gallon Knight*. This *Torquatus* had the Art of Drinking, never was known to falter in his Tongue, never eased himself by vomiting, always drank without drawing his Breath, and never left a drop behind in the Cup.

His next Instance is in *Mark Antony*, who strove to win the Victory in Drinking, and made a Profession thereof; as appear'd by a Book which he publish'd under the title of his own Drunkenness, whereby he was not asham'd

asham'd to justifie his Excesses that way, and thereby approved, under pretence of his Drunkenness, all the Outrages he committed, and all those Miseries and Calamities that he brought upon the World. This Treatise, says *Pliny* he vomited out a little before his Defeat at *Actium*.

That same Author gives us two other memorable Instances of *Antony*'s Drunkenness, the first as follows.

Cleopatra, his Paramour, perceiving his Jealousie of her, insomuch that he would neither eat nor drink without his Taster, she design'd to make Sport of his needless Fear; and therefore causing a Chappelet or Garland of Flowers to be made for *Antony*, she dipp'd all the edges of the Flowers in strong Poyson; and having thus prepar'd it, set it upon *Antony*'s Head; and having sate at Meat a good while, and drank themselves merry, she challeng'd *Antony* for each of them to drink their Chappelets; and having first drank off her own, *Antony* minc'd his, and putting it into his Cup, prepar'd to drink it off; but just as he was setting it to his Head, she put her Hand between and staid him, and then utter'd these Expressions: *My dear and best-beloved* Antony, *now see what she is whom thou dost so much dread and stand in fear of, that for thy security thou must have extraordinary Tasters, a Curiosity more nice than needful: Lo, how I am not*

to

to ſeek of Means and Opportunities to compaſs thy Death, if I could find in my Heart to live without thee. And then ſhe ſent for a Priſoner out of the Jayl, whom ſhe caus'd to drink off the Cup that *Antony* had prepar'd for himſelf, and the poor Wretch died by that time he had well taken the Cup from his Lips.

The next Inſtance is this: *Cleopatra* being poſſeſs'd of two Pearls, the richeſt and faireſt that were ever known in the World, being left to her by deſcent, and accounted Nature's Wonder, ſhe began to undervalue the Expence that *Antony* had been at in treating her from day to day, to the utmoſt of his might; and when he demanded of her how it was poſſible to go beyond the magnificence and coſt of his Treat, ſhe anſwer'd, That *ſhe would ſpend upon him One hundred thouſand Seſtertii at one Supper. Antony* thought that impoſſible, and therefore wager'd with her, that ſhe could not do it. Next night ſhe made him a Supper, royal enough, but much ſhort of thoſe that he had before prepar'd for her; whereupon he began to laugh her to Scorn, and demanded a Bill of the Particulars, to which ſhe anſwer'd, That *what had been brought in already was meer Overplus, and that ſhe would yet in that Supper eat Six hundred thouſand Seſtertii for her own part:* Upon which ſhe took one of thoſe Pearls from her Ears, and diſſolving it in Vinegar, drank it off: And as ſhe was

was about to do the like with the other, *L. Placentius*, the Judge of that Wager, laid fast hold upon it, and pronounced, That *Antony* had lost; upon which he fell into a mighty Passion. There was an end of one Pearl; and the fellow thereof being taken from this Queen when she was a Prisoner, it was divided in two, in memory of that half Supper of theirs, and hung in the Ears of *Venus* at *Rome*, in the Temple of *Pantheon*. And yet, saith *Pliny*, as prodigal as they were, they shall not go away with the Prize; for long before their time *Clodius*, the Son of *Æsop* the Tragedian practis'd the like in Pearls of great price; so that *Antony* hath, to match him in all his Magnificence, one little better than a Stageplayer.

Lest Drunkenness should be thought to be only the Vice of some particular persons among the *Romans*, *Lipsius* in his Epistles tells us, That it was a common Crime among them, because the Emperors themselves were deeply infected with it, and highly rewarded it in others. He names one *Firmus*, who was Deputy of *Egypt* under *Aurelian*, and drank off two Buckets full of Wine at a time. *Bonosus* the Emperor was wont to say, That *he was not born to live, but to drink*; and when he was hang'd for some Misdemeanour, he was call'd *an hanging Tankard*, and not a Man. The Emperor *Maximinus* is charg'd with drinking nine Gallons of Wine in one day. And

one *Phagon*, in *Aurelian*'s time, is accus'd of drinking more; inſomuch that *Lipſius* ſays, He ſhould tremble to write thoſe things, but that he had them from good Authors. *Nero* promoted *Piſo* to be Provoſt of *Rome*, for his Drunkenneſs; and *Flaccus Pomponius* to be Governour of *Syria* for that ſame Quality. He likewiſe prefer'd an ignoble and obſcure Fellow before the Chief of the Nobility, to be a Queſtor or Treaſurer, becauſe he drank off nine Gallons of Wine at a Feaſt which *Nero* himſelf had made. And how far that beaſtly Vice of Drunkenneſs had infected the common People of *Rome*, appears by the *Fannian* Law, ſays *Macrobius*, *Saturnal*, *lib.* 3, *c.* 17, which was made againſt Drunkenneſs, becauſe, ſays he, matters were come to that paſs, that the greateſt part of the common People of *Rome* came ordinarily drunk into the Council-houſe, to conſult of the Safety of the State.

The more to excite them to Drunkenneſs, the Veſſels out of which they drank were very coſtly and curious in their Workmanſhip, being chas'd, emboſs'd, or wrought in Imagery and Flowerwork, as if the Painter had drawn them. Theſe Celatures were ſo fram'd, that they might put them on or take them off at pleaſure, and were therefore call'd *Emblemata*: Such was that whereof *Juvenal* the Satyriſt ſpeaks, *Sat.* 1, *Stantem extra pocula Caprum*; a Goat ſtanding out from the Cup; two of this kind coſt *Lucius Craſſus*

Craſſus the Oratour One hundred thouſand Seſterces, that is about Five hundred thirty three Pounds Sterlin. Sometimes they were made of Onix-ſtones, dug from the Mountains of *Arabia*, ſometimes of Mother of Pearl, and other curious Shells; and all thoſe kinds they richly enamel'd with Pearls and precious Stones. We drink, ſaith *Pliny*, *lib.* 33. 11, in rows of Pearl, and garniſh our Pots with Emeralds; it delights us to hold the *Indies* in our Hands, as a provocation to Drunkenneſs. And becauſe of the richneſs of their Cups, they ſet ſome at their Feaſts to watch their Drinking-veſſel. They thought not themſelves dainty enough, ſaith *Pacatus*, unleſs Luxury had chang'd the Seaſon of the Year, unleſs Winter-roſes ſwam upon the top of their Pots, and unleſs their pleaſant Wines diſſolv'd the Summer-ice in a large Gemm. They had alſo Cups of Murrin and Cryſtal of wonderful great prizes, and one of thoſe bought for Three hundred thouſand Seſterces, or above Five and twenty hundred Pounds Sterlin, by *Nero*, *Petronius*, who had been Conſul, broke in pieces a little before his death, on a ſpight to *Nero*, that he might diſinherit his Table thereof.

We ſhall conclude this point of their Drunkenneſs with the beaſtly Forms of many of their Cups; *Vitreo bibit ille Priapo*, ſaith *Juvenal*, *He drinks out of a Priapus made of Glaſs.* And *Pliny* to the ſame purpoſe

ſaith, *In poculis libidines celare Juvat, & per obſcœnitates bibere: They delight to engrave their Luſtful Dalliances upon their Cups, and to drink in Obſcenity.*

The next thing that falls under our Conſideration is their Gluttony, which being alſo a Sin of the Fleſh, and an Incentive of Luſt and Uncleanneſs, does properly belong to our Subject.

Their Luxury in this reſpect appear'd in their Tables, Platters, Number and Order of their Servants, as well as in their Courts. They had Tables of Silver and Gold, as appears by that of *Martial*, *Epig.* 31: *Suſtentatque tuas Aurea menſa dapes*; i. e. *Thy Diſhes are ſet upon Tables of Gold:* But the Tables which they valued moſt were of Citron, which they brought from *Africa*. *Tully* had one which coſt him Ten thouſand Seſterces, tho' he was both ſevere in his Morals, and poor, compar'd with others. *Aſinius Pollio* had one which was ſold for Eleven thouſand Seſterces; and the more knotty thoſe Tables were, the more they were valued. And thoſe Tables ſtood alſo upon Ivory Frames and Feet. *Dion* reports of *Seneca*, That notwithſtanding his ſevere and Stoical Profeſſion, he was ſtor'd with Four hundred ſuch Tables; and *Annius* had three hundred of them, and as many Servants to attend them.

Then

Then as to their Platters or Chargers, *Pliny* ſays, That *Druſillanus*, one of the Emperor *Claudius*'s Slaves, and his Treaſurer in *High Spain*, had a Silver Charger of Five hundred pound weight; and *Vitellius* had one which coſt him a Million of Seſterces, or about Eight thouſand Three hundred and Thirty three pounds Sterlin; ſo that *Mucianus* upbraided the Memorial of him, calling his Exceſs that way *Palinarum Paludes*, *Platters as broad as Ponds.*

Then as to their Waiters at Table, they ſometimes made uſe of naked Wenches: And thus *Tiberius* the Emperor ſent a Meſſage to *Sextus Claudius*, that he would come and ſup with him, on condition that he would change nothing of his wonted faſhion, which was, that he ſhould have naked Wenches waiting on him at Supper. *Seneca*, in his 95th Epiſtle, ſaith, they had whole Troops of unfortunate Ganimedes, and Troops of exſolete or ſtale Catamites grown to Man's eſtate, waiting on them at Table, and thoſe they rank'd into ſeveral Bands, according to their Nations and Complexions. He further tells us of the infinite number of their Cooks, Bakers, *&c.* and then cries out, *Dii boni quantum hominum unius Venter exercet!* *Good God, what a number of Men doth one Belly ſet at work!* They had alſo Schools, and Maſters to teach the Art of Carving to their Scholars, by

Diſhes faſhion'd in Wood after what manner and with what geſture of the Body they ſhould cut them up.

Seneca, in his 97th Epiſtle, ſays, 'Do you 'wonder that our Diſeaſes are innumerable? 'Number our Cooks if you can. The 'Schools of Philoſophers are empty, but 'how are our Kitchins frequented?

Pliny, *lib.* 9. 17, ſays, That ſcarce any Man was in greater requeſt than thoſe Cooks that could moſt artificially waſte their Maſter's Subſtance. The infinite waſte they made this way, the only Story of *Apicius*, an infamous Belly-God, may ſuffice to ſhew, who having laid up Ninety Millions of Seſterces for his Kitchin, beſides many great Gifts of Princes, and a mighty Revenue of the Capitol, being deep in Debt, he began at laſt, tho' ſore againſt his Will, to look into his Reckonings, and found that, all being caſt up, he had ſtill remaining clear Ten Millions of Seſterces, or Eighty-three thouſand Three hundred and thirty pounds Sterlin; and yet, for fear that he ſhould live in an Hunger-ſtarv'd faſhion, he poiſon'd himſelf: Upon which *Seneca* exclaims, 'How great was that Luxury to 'which ten Millions of Seſterces ſeem'd 'Poverty?

And

And that this Gluttony was common among the *Romans*, appears from *Juvenal* and *Seneca*; the former, *Sat.* 1, says, *Una comedunt patrimonia menſa*; *They devour whole Eſtates at one ſitting*: And the latter, *Ep.* 95, ſays, 'What is more lewd than a ſumptuous 'Supper, that waſtes a Knight's Revenues, 'of which the moſt frugal, if it be but any 'way ſolemn, coſts Three hundred thouſand 'Seſterces, or Two thouſand Five hundred 'and Fifty five pounds Sterling? Nor did they only exceed as to the Quantity and Quality, but as to the Frequency of their Banquets. *Tiberius* ſpent a Night and two days in continual eating and drinking. It was uſual with *Nero* to eat from Noon till Midnight; and *Vitellius* feaſted uſually three or four times a Day, every ſitting being valued at Four hundred thouſand Seſterces, or Thirty-three thouſand Three hundred and thirty-three pounds Sterling; which was One million Thirty-three thouſand Three hundred and thirty-two pounds Sterling *per* Day; being eaſily able to go through them all by a continual Cuſtom of Vomiting, which was common among them: Says *Seneca*, *De Conſolatione ad Albinam*, *c.* 9. 'They 'vomit that they may eat, and eat again 'that they may vomit; and thoſe Delicates 'which they hunt for through the World, 'they vouchſafe not ſo much as to digeſt: Nay, the very Women practiſe it as well as Men; they eat againſt their Stomachs that

which they ſoon return by their Mouths. The number of their Courſes were uſually ſeven; and at one Feaſt that Monſter *Heliogabalus* had two and twenty Courſes of the choiceſt Fare ſerv'd in. Nay, *Suetonius* tells us, That at a caſual Supper made to the Emperor *Vitellius*, by his Brother, there were Two thouſand of the choiceſt Fiſh, and Seven thouſand Fowl, ſerv'd in.

Seneca, in the above-cited place, ſays, They fetch that from the furtheſt part of the Ocean which their Stomachs, weaken'd with Delicacies, will hardly admit. And then a little after he adds; 'O wretched 'Men, ſays he, whoſe Pallates are not ſtir-'red but with precious Meats, eſpecially 'when that which makes them be account-'ed precious is not their ſingular Reliſh 'or excellent Savour, but only their Scar-'city, and the Difficulty of procuring 'them.

Latinus Pacatus, in his Panegyrick ſays much the ſame, *viz.* That this our World was too narrow for their Throats; for, not valuing their Cates by their Taſt, but by their Coſt, they were only content with that Proviſion which they had from the uttermoſt parts of the *Eaſt*, or *Colchus*, ſeated beyond the *Roman* Empire.

'Many think it (ſaith *Plutarch*, in his Book concerning the Precepts of Health) 'an

'an absurd thing not to feed liberally on 'things which are rare, and can hardly 'be got, such as the Paps of a Sow when 'she is newly farrow'd, *Italian* Mushromes, '*Samian* Cakes, or Snow out of *Egypt*.

Among these Excesses, *Vitellius*'s Platter deserves our notice, which, for the bigness of it, he call'd *Minerva*'s Buckler; and this he cramm'd with the Livers of Guiltheads, the Brains of Pheasants and Peacocks, the Tongues of Phænicopters, and the Melts of Lampreys, brought from the *Spanish* and *Carpathian* Seas. And the like, that of *Æsop* the Tragedian, which he furnish'd out with the rarest Singing-birds, or such as imitated Man's Voice, which cost him Six thousand Sesterces, or Fifty pounds Sterling, a piece; and the whole Dish Six hundred thousand Sesterces, or Five thousand pounds Sterling; as is mention'd by *Valerius* and *Seneca*. The latter says, concerning *Caligula*, That Nature seem'd to have brought him forth to shew what Effects the greatest Vices joyn'd with the greatest Fortune cou'd produce: And *Suetonius* says of him, That in thriftless Expences he exceeded the Wits of all the Prodigals that ever were, inventing most monstrous kinds of Meats and Suppers; the most Orient Pearls that were to be gotten, he dissolv'd in Vinegar, and swallow'd down, and set before his Guests Bread of Victuals and Gold. And *Lampridius* says of *Heliogabalus*, That at one Supper

per he caus'd to be ſerv'd in, the Heads o Six hundred Oſtriches, only for the eatin of their Brains.

The ſame Authors give ſurprizing Ac counts of the wonderful niceneſs of the *Ro mans*, in the ſtrangeneſs, weight, and new neſs of their Fiſhes; as alſo of the vaſtneſ of their Fiſhponds, and numbers of Fiſhe in them. They were ſo nice in thei Fiſhes, that they would not eat them ex cept they ſaw them kill'd; and for tha end they were brought into their Dining rooms ſwimming in Glaſs-bottles, that th Gueſts might feed their Eyes with th change of Colours that appear'd in th dying Fiſhes. *Severus* the Emperor had th Fiſhes brought to his Table by Men wear ing Garlands and Chappelets, as if they had been to ſacrifice to the Gods. *Licinius Craſſus*, counted a grave ſtaid Citizen, mour ned in black for a Lamprey that died in one of his Fiſh-ponds, and was thereupon afterwards call'd *Licinius Murena*, as is rela ted by *Cicero*. *Octavius*, Admiral of the *Ro man* Navy, finding that the Fiſh call'd *Sca rus* was not to be had in the *Italian* Seas, brought vaſt quantities of 'em from other parts, ſow'd them in thoſe Seas, as Men do Corn upon Lands, and for five Years together imploy'd his utmoſt Endeavours, if any of 'em happen'd to be taken by the Fiſhermen, that they ſhould be thrown back again into the *Sea*. *Domitian* the Emperor de-

delighted so much in his Lampreys, that he gave each of 'em a Name, and they would come to him one by one upon his Call. *Antonia*, the Wife of *Drusus*, hung Jewels in the Gilds of a Lamprey which she wor'd; and *Hortensius* the Orator wept for the death of one of his Lampreys.

Their Luxury as to their Fowl was no less remarkable; those they chiefly delighted in were Phœnicopters, Peacocks, Thrushes, and Pigeons, which tho' they had in great abundance, yet their Riot and Luxury made very dear, so that in *Columella*'s time fair Pigeons were sold at Four thousand Sesterces a pair; and they had whole bands of Hunters, marching under several Colours, in the Provinces, the end of whose Wars was, to make provision for their Feasts, saith *Latinus Pacatus*. And they were so curious as to their Bakers, that they would give Five hundred pounds Sterling for a good one. Then they had a thousand kinds of sawces for stirring up the Appetite. They made use of Bathings and Anointings before their Feasts, Perfumes and sweet Odours of divers kinds at their Feasts; they strew'd their Rooms with Saffron, chang'd their Apparel, nay, and the very Roofs of their Rooms where they sate, at the bringing in of every new Dish; and, last of all, us'd such damnable lustful practices after their Feasts, as are not fit to be nam'd amongst Christians; as may appear

pear to any that will conſult the Author above-mention'd.

The Quantities which ſome of them devour'd at Meals is alſo worth our Notice. *Maximinus* the Emperor, ſaith *Codrus*, devour'd many times in one day ſixty pound of Fleſh. *Clodius Albinus*, in a Morning faſting, would eat Five hundred dry'd Figs, One hundred Peaches of *Campania*, ten Melons of *Oſtia*, twenty pound weight of Grapes of *Lavica*, One hundred Gnatknappers, and forty Oyſters. *Phago*, in whom *Aurelian* the Emperor took ſo much delight, would, ſays *Vopiſcus*, at one Meal eat up a whole Boar, One hundred Loaves, a Weather, and a young Pigeon. And *Athenæus* us'd to ſet before every Gueſt a Boar in a ſeveral Diſh.

Their prodigious ſuperfluity in their temporary Buildings, and ſuch as were only deſign'd for pleaſure, was no leſs abominable, fetching Marble from the remoteſt parts of the Earth, hewing down the tops of Mountains, and tranſporting them by *Sea*, at the expence of many Men's Lives.

Of this nature was the Theatre of *Scaurus*, which was capable of receiving Eighty thouſand perſons to ſit at their eaſe; the Stage of it had three Stories, wherein were Three hundred and ſixty Columns of Marble; the nethermoſt part of the Stage was

of

of Marble, the middle of Glass, and the uppermost of gilded Boards; the Columns beneath were thirty-eight foot high, and between them there stood three thousand Statues and Images of Brass. The Hangings of this Theatre were of Cloth of Gold; and they had painted Tables, the most exquisite that could be found: And yet, says *Pliny*, this Theatre was not to continue above a Month.

Of the same nature was *Caligula*'s Bridge, mention'd by *Suetonius*, built from *Puteoli* to *Bauly*, over a Bay of the Sea, for no other use but Ostentation, and that he might imitate *Xerxes*; and upon this he marched with the Senate and Souldiery, in a triumphant manner, feasted and passed the Night in Dalliance and Gaming.

Then, as to their permanent Amphitheatres, *Ammianus* gives us this Account of that built by *Titus*, *viz.* the heighth thereof was such, that the Eye of Man could hardly reach it. It was rear'd, saith *Cassiodorus*, with Rivers of Treasure poured out: It contain'd upon the very Steps of it easie Seats for Eighty-seven thousand Men; and, in other places, room for Twenty thousand more.

And

And as the maſs of Treaſure was infinite which they caſt away in the raiſing of theſe Buildings, only to make People ſport, it was incredible what they ſpent in furniſhing them, and ſetting forth their Games therein. 'They ſpent in exhibiting 'Sword-fights, ſaith *Lactantius*, Treaſure 'enough to maintain great Cities. And 'the Magiſtrate, upon Theatrical Games, 'ſays *Ambroſe*, in his 81ſt Sermon, laviſhes 'out his whole Patrimony to purchaſe one 'hour's Applauſe.

The whole Furniture of thoſe Theatres was ſometimes all of Silver, as that of *Julius Cæſar* and *Caius Antonius*, and ſometimes of Gold. And thus *Nero*, for the Oſtentation of his Greatneſs to *Teredates* King of *Armenia*, cover'd over not the Stage only, but the whole Theatre, with Gold. The Curtains which kept them from the heat of the Sun was all of Purple, embroider'd with Stars of Gold, and the place below, call'd *Arena*, becauſe ſtrow'd with Sand, *Nero* cauſed to be ſtrow'd over with Duſt of Gold, he himſelf being to try a Match of Chariot-driving therein.

Their incredible Expence and Luxury in abuſing the Creature at thoſe Shows, meerly out of a Principle of Pride and Oſtentation, will yet further appear by the Inſtances following.

They

They were at a vaſt Expence in the multitude of Fencers, whom they hir'd for great prices, becauſe they were to expoſe their Lives, beſides the Charge of their Arms and Diet before they enter'd: And when they exhibited Beaſts, the Relations made by Hiſtorians concerning their number are incredible.

Thus *Vopiſcus* tells us, That the Emperor *Probus* commanded to be let looſe at once a thouſand Oſtriches, a thouſand Staggs, a thouſand wild Boars, and a thouſand fallow Deer, beſides wild Goats, wild Sheep, and other Beaſts, all which he gave over to the Mercy, or rather to the Rage, of the People, every one to catch what he could, the *Circus* at the ſame time being ſet all over with tall and mighty Trees, which the Souldiers took up by the Roots in the Wood, brought them thither, and faſten'd them with green Turf, and Bars, and Irons. The next day he let into the ſame place an hundred creſted Lions, an hundred Leopards of *Lybia*, an hundred of *Syria*, an hundred Lioneſſes, and three hundred Bears; which filled the Air with Roaring, as if it had been with Thunder.

Nay, the Madneſs of *Heliogabalus* was yet greater, who exhibited Ships in the *Circus* ſailing and fighting in Wine.

And

And, during thoſe Shows, it was uſual to refreſh the Spectators with pleaſant Perfumes, ſweet Water, Oyntments, Saffron mixed with Wine, or ſomewhat of that kind, which they convey'd in cloſe Pipes through the whole Amphitheatre. And the Fight being ended, they commonly caſt a Largeſs among the People, wrapping up the Names of thoſe things in little pellets, which they intended to give, and every one, as he could catch them, brought them to the Maſter of the Games, who deliver'd them the things themſelves ſpecified in the Pellet; and thoſe Gifts conſiſted not only in Meat, Drink, and Apparel, but in Veſſels of Silver and Gold, Horſes, Cattel, Slaves, and the like. And *Nero* added curious Pictures, precious Stones, yea, Ships, Horſes, Farms, Iſlands; A thing hardly to be credited, ſays *Lypſius*, though deliver'd by *Suetonius*, a moſt faithful Hiſtorian.

Their Luxury did likewiſe extend it ſelf to their Baths, which ſome of them had ſo accuſtom'd themſelves unto, that they could neither eat nor drink without bathing firſt, or being ſweated in a Stove. *Pliny* ſays, That the number of them at *Rome*, in his time, was infinite; that *Agrippa*, during his Ædileſhip, built for publick uſe One hundred and ſeventy; And ſome of them, ſays *Ammianus*, were ſo large, that they were built

built in the manner of *Provinces*. *Diocleſian*'s Baths alone were ſo capacious, that they contain'd, for the uſe of Waſhing, Sixteen hundred ſeveral Seats, and thoſe all of poliſh'd Marble.

Seneca, in his 86th Epiſtle, hath moſt elegantly expreſs'd, and bitterly cenſur'd the Ornament and Beauty of thoſe bathing places, thoſe of the Common People having their Walls ſhining with great and precious Circles, and the Shavings of *Numidian* Marble, inlaid with that of *Alexandria*, their Borders painted or inlaid with diverſe Colours, their Arched Roofs covered over with Glaſs, and the whole adorn'd with *Thaſian* Stone, formerly a rare Sight but in Temples; and the Water was convey'd into them by Silver Cocks. But how much beyond all this, ſays he, are the Baths of their Freed-men? how many Statues and Pillars have you there, for no other uſe, but only for Ornament and Expence?

Pliny goes farther, and tells us, That not only the ſides of the Ciſterns in which they bathed were of Silver, but the Seats and Footing for the Bottom, ſo as they could hardly ſtand for ſliding upon it. Nay, *Roſinus*, in his *Roman Antiquities*, ſays, They us'd to anoint the very Walls of their Baths with rich Oyntments, even ſuch as were but for the uſe of Servants.

Another piece of their Vanity and Pride of Life was the infinite numbers of chargeable Statues that the People of *Rome* erected to themſelves, and thoſe for the moſt part overlaid with Gold. This itching Humour of theirs to eternize themſelves, as they thought they would do by this means, did in time beget almoſt as many Inhabitants to the City as Nature brought forth; ſays *Caſſiodorus*, They were ſo numerous, that they fill'd every Corner, peſter'd their Streets, and ſtreighten'd their Ways; inſomuch that an Edict was publiſh'd in the time of *Claudius*, forbidding any private Men to erect Statues to themſelves, but by Leave firſt obtain'd from the Senate. The baſeſt of thoſe Statues were made of Marble, the reſt of Ivory, and Silver and Gold, and thoſe alſo ſolid and maſſy. *Domitian* would ſuffer no Statues to be erected for himſelf in the Capitol, but of maſſy Gold, and weighing no leſs than an hundred pound. And *Commodus* had one of a thouſand pound weight.

They were alſo at great charge in guarding thoſe Statues, and to this purpoſe maintain'd an Officer of great Honour, who had the Title of *Comes Romanus*; his province was to walk through the Streets of the City in the Night-time, with his Souldiers, chiefly to take care that no Wrong ſhould be offer'd to the Statues; ſo prodigally care-

careful were the *Romans* of their own Shadows, and at the same time prodigally careless of the Lives of others.

We come next to take notice of their prodigality and sumptuousness in their private Buildings. The elegant Poet *Claudian* speaking of them in general, says,

Qua nil in terris complectitur altius Æther, &c.

Blondus, in his Book *de Roma Triumphante*, says, That *Cicero* alone had eighteen great Houses in the Country fit to be Palaces for Kings: Their Houses were so excessive large, that a Man would wonder what use they could be of; and therefore *Valerius* upbraids one of them, who thought he was straiten'd in his Dwelling, thus, *whose House is no larger than were all* Cincinnatus's *Grounds*. Some of *Nero*'s Slaves had Kitchins which took up above two Acres of Ground; and the Lands of those who laid the Foundation of the Empire were of less extent than the Cellars of some that came after. *Salust* says, Their Houses and Farms were built in the manner of Cities. Nay, *Seneca*, *de Benef.* 7. 10, says, that private Men's Houses exceeded the largeness of great Cities. And *Juvenal*, *Sat.* 14, says, some of them exceeded their chiefest Temples, and the Capitol it self, in heighth; and upon the tops

of those high Houses they planted Gardens, Orchards, and Groves.

Their Riches and Ornament were suitable to their Greatness, for they brought the most skilful Architects from all the known parts of the World, whose Wit and Boldness was such, that they attempted to effect what Nature seem'd to deny. *Lucullus* caus'd Mountains to be cut, to let the Sea into a Pleasure-house of his near *Naples*, for the conveniency of keeping his Fish, and for that same purpose built Rooms in the Sea.

Amongst other Ornaments for their Houses, they delighted chiefly in Pillars or Columns of great heighth, and sometimes two hundred in number in one Gallery or Entry. They guilded the very Beams, Roofs, and Walls of their Chambers with Pictures and precious Stones intermingled; and they so fram'd the movable Roofs of their Dining-rooms, that they could change them upon the bringing in of every new Course to the Table: And sometimes they represented Groves, with Birds singing in them. And answerable to these Roofs were their Pavements; whereupon *Martial* reprehends them for treading upon Onyx-stones.

We

We shall conclude this point with a short Account of the Houses of *Domitian*, *Nero*, and *Heliogabalus*.

As to *Domitian*'s, *Plutarch* says thus of it; 'If any Man wonder at the Magnificence 'of the Capitol, were he in *Domitian*'s 'Palace, and saw but one Gallery, Hall, 'Bath, or Parlour for his Concubines, he 'would presently cry out with *Epicharmus*, That all the Glory of the Capitol is 'but a Trifle, in comparison of *Domitian*'s 'own House.

As to *Nero*'s, *Suetonius* describes it thus: 'In the Porch there was a *Colossus*, shap'd 'like himself, One hundred and twenty 'foot high; the House had three Galleries 'in it, each of them a Mile long; a stand-'ing Pool, like a Sea, surrounded with 'Buildings in manner of a City; Fields, 'in which were Arable Grounds, Pastures, 'Vineyards, and Woods, with a multitude 'of tame and wild Beasts of all kinds. In 'the other parts thereof all was cover'd 'with Gold, and shining with precious 'Stones, or Mother of Pearl. The Dining-'rooms were Roofed with Ivory Planks, 'that were movable for the casting down 'of Flowers, and had Pipes in them for 'the sprinkling of Oyntments. The Roof 'of the principal Dining-room was round, 'and wheel'd about Day and Night, ac-

'cording to the Motion of the Heavens. 'And when he had thus finiſh'd this 'Houſe, he ſaid, *He began to dwell like a* 'Man.

Then as to *Heliogabalus*, the ſame Author gives an Account, 'That he built of 'Cedar many Barges, whoſe Sterns were 'ſet with Pearls and precious Stones; 'they carried Sails of diverſe colours, and 'had in them Baths, Galleries, and Parlours of great largeneſs, with variety of 'Vines, and Trees bearing Fruit; and 'lying along in thoſe, in the midſt of his 'Muſick, he was carried up and down 'the Coaſt of *Campania*. In the building 'of his Country-houſes he ſet aſide all 'Reaſon, and deſir'd nothing ſo much, as 'that which was told him could not be 'done; ſo that he would order huge Piles 'to be laid in the Sea, to ſtop the courſe 'of it, cut through Rocks of the hardeſt 'Flint, raiſe the Plains as high as the 'Mountains, and level the Mountains with 'the Plains.

The next thing we take notice of is their Exceſs in Houſhold-ſtuff. Their Bedſteads by degrees came to be of Silver, then guilded, and at laſt of maſſy Gold. Nay, *Heliogabalus* had his Cloſeſtools and Chamberpots of the ſame; and 'twas ordinary for them to have their Beds perfum'd with rich and precious Odours.

Then

Then for the Ornament of their Houses, they bought them Pictures at excessive rates: *Lucius Lucullus* gave for the Copy of *Glycera* with a Chappelet of Flowers in her Hand, two Talents or Three hundred and eighty Pounds Sterling. *Hortensius* the Orator gave for a Picture of the *Argonauts* One hundred forty four thousand Sesterces, or Twelve hundred pounds Sterling; of which *Seneca* says wittily thus; *What difference is there herein betwixt us and Children, who value counterfeit Rings, and Jewels, and Bracelets at high prices, save that we dote about Statues and Pictures, playing the fool at a dearer rate?* Then the Workmanship of those Pictures was many times lascivious and beastly, and full of obscene postures, enough to corrupt the chaste Minds of the beholders.

Their Luxury in Apparel, Dressing, *&c.* was equal to their Luxury in all other things. Concerning their Effeminacy in general, *Seneca* says, 'What is yet left of 'Good manners or Fashions we extinguish 'by trimming and decking our Bodies; 'We have exceeded the Niceness of the 'Women, and wear light and whorish 'Colours, not becoming Matrons; We 'fashion our Gate to a wanton and mincing pace, and do not walk, but creep: 'It is now held the accomplish'd Gallantry of our Youth to frizzle their Hair 'like Women, to speak with an affected

'ſmallneſs of Voice, in tenderneſs of Body 'to match them, and to bedeck them-'ſelves with moſt undecent Trimming. In his Book *De brevitate Vitæ*, he ſays, How do they chaſe if the Barber be never ſo little negligent! How do they take on if any thing be lopp'd off of their Foretops, if any thing lie out of order, if every thing fall not even into their Rings and Curls, which of theſe would not chuſe, that the State whereof he is a Member ſhould be in Combuſtion, rather than his Hair ſhould be diſplaited. It was common for them to have their Hair plaited behind, and beſmear'd with Oyntments and Perfumes; and for their Faces they us'd ſo much Slibber-ſauce, ſuch daubing and painting, that they look'd like Ulcers. Their Garments were artificially preſs'd, to make them ſhine brighter, and ſo curiouſly plaited, that *Hortenſius* the Orator commenced a Suit againſt his fellow in Office, for that meeting him by chance in a narrow way, he had diſorder'd the Plaits of his Robe; he held it a capital matter, that a Fold upon his Shoulder was diſplac'd: And ſo exceſſive they were in the multitude of their Apparel, that when any of them went to the publick Baths, they had as much Apparel carried after them as might well ſuffice a dozen of Men. *Lucullus*, ſays *Horace*, *Ep.* 6. had Five thouſand ſhort Cloaks; and at their publick Feaſts they chang'd Suits at the coming in of every Courſe,

Course, meerly for Ostentation; as we have shew'd already.

It was also usual with them to have Rings on every Finger, and sometimes one for every Joynt. Nay, 'tis recorded of *Charinus*, that he wore six upon every Finger; and they arriv'd to that heighth of Luxury in this point, that they had Summer-rings and Winter-rings.

Then as to their Women: If the Men were so nice, we may well suppose that their Women exceeded, concerning whom *Seneca, de Benef.* 7. 9, says, 'I see their Silken Apparel, if it may be call'd Apparel, wherewith they can neither cover their Bodies nor their Shame, which when a Woman wears, she cannot safely swear that she is not naked. Yet these things are brought from Nations with whom we have no Traffick, that our Women may expose no less to the publick view when they come abroad, than they do to their Paramours in Bed.

Lollia Paulina, a Wife, and afterwards Widow to *Caligula* the Emperor, when she went to any ordinary Feast, us'd to have so many Jewels about her, that she shone again as she went, and offer'd to prove, that those Ornaments alone stood her in Four hundred thousand Sesterces.

St. Je-

St. *Jerome*, in *Vitâ Pauli Eremitæ*, and *Tertullian*, *de habitu Muliebri*, complain of the Prodigality of their Times, saying, That upon one Necklace hung the price of diverse Lopps; and, that upon one Twine there were threaded up Ten hundred thousand Sesterces. Nay, one Pearl bought by *Julius Cæsar* for his Paramour *Servilia*, the Mother of *Brutus*, cost him Sixty hundred thousand Sesterces, or near Forty-five thousand pounds Sterling. 'Nay, saith *Seneca*, 'the Women had not sufficiently brought 'the Men into subjection, if they did not 'hang two or three Patrimonies at each 'Ear. *Propertius* accuses the *Roman* Matrons of setting it about with the Estates of their Heirs upon them: Yet all this had been more tolerable, had they not worn them upon their Feet, of which *Pliny* can hardly speak with Patience. *Lib.* 33. 3, 'Let our Women, saith he, wear their 'Pearl and precious Stones upon every 'Finger, about their Necks, in their Ears, 'upon their Chappelets and Tresses, but 'must they also wear them upon their 'Feet? And *Book* 9. 35, he says, Nay, 'they garnish their Feet with them, and 'not only the higher, but the lower part 'of their Slippers, so that it is not held 'sufficient to wear Pearl, unless we tread 'and walk upon it.

Lau-

Lampridius tells us of *Heliogabalus*, that he wore Jewels curiously engraven on his Feet, as if the Gravings of famous Workmen could be discern'd there.

Their Women did not blush to own, that they painted their Eyebrows and Faces, and dy'd their Hair, and had such infinite numbers of little Boxes full of Trash for hiding their Deformities, that *Ovid*, as great an Admirer of the fair Sex as he was, says, *Non semel hic stomacho nausea facta meo*; i. e. *They had oftentimes turn'd his Stomach.*

Their Looking-glasses were in heighth and breadth answerable to their Bodies, engraven in their Borders with Gold and Silver, and emboss'd with precious Stone; 'Some of those, says *Seneca*, *Nat. Quæst. lib.* 1. 17, cost more than the Ancients 'gave in Dowry with their Daughters; 'nay, than that which by publick allow-'ance was given the Daughters of the 'poorer Emperors. And a little further he says, 'Now a days, says he, that Dow-'ry which the People of *Rome* gave with '*Scipio*'s Daughter, will not suffice to buy 'a Glass for a Manumited Slave's Daugh-'ter, and that was Eleven thousand Asses, 'which was upwards of Forty pound Ster-'ling; so that by this we may guess what 'Luxury reign'd among Persons of Quality.

Then

Then as to the number of their Servants, they were ſo numerous, that *Athenæus* ſays, ſome of them had above Twenty thouſand.

Marcellinus deſcribes their Order of ranging their Servants when they went abroad, as if it had been an Army, inſomuch that they were under a neceſſity of having Comptrollers, or Nomenclators, to tell them the Names of their Servants. And, that their Women did alſo exceed in this kind, may be gather'd from St. *Jerome*'s Epiſtle to *Furia*, wherein he forbids her to go abroad with an Army of Eunuchs marching before her, after the manner of licentious Widows.

Thus we have finiſh'd our Collections from the *Roman* Hiſtory, which are ſufficient to demonſtrate, that that great Empire was ruin'd by Luxury and Uncleanneſs, and will ſerve to convince any judicious Reader what Monſters particular Men, and whole Nations, become when judicially given up of God to work all manner of Uncleanneſs with Greedineſs.

We come in the next place to ſearch into *Eccleſiaſtical Hiſtory*, to ſee what we can find for our purpoſe there. In the 2d Book of *Euſebius*, we find, that *Simon Magus*, that great Enemy to the Chriſtian Religion, is ac-

accus'd of keeping company with one *Helena*, who had formerly been a common Prostitute in the Stews of *Tyre*, a City of *Phœnicia*, whom his Followers call'd the *prime Notion* or *first Conception* from him, and us'd to prostrate themselves before the Images and Pictures of this *Simon* and his Strumpet *Helena*. And suitable to this was their Practise, *viz.* so impure, that 'twas impossible for Men of Modesty to utter them, by reason of their excessive Obscenity, there being nothing to be invented so impure, which their lewd Sect did not far surpass, deluding silly Women laden with all manner of Iniquity; a pregnant and strong Instance that Impurity of Life and Principle leads Men naturally to a hatred of true Religion.

The next Instance is in *Book* 3, *Cap.* 28, of the Heretick *Cerinthus*, of whom he says, That being a Lover of his Body, and altogether carnally minded, he earnestly lusted after those things wherein he dreamt the Kingdom of Christ consisted, *viz.* in the satiety of the Belly, and of those parts beneath the Belly, that is, Meats, Drinks, and Marriages. And *Nicephorus*, *lib.* 3, *cap.* 14, says, That under the name of Sacrifices *Cerinthus* hid his Lusts, that he might make a shew of Honesty and Decency.

Cap. 29, he gives us an account of the *Nicolaitans*, who took their denomination from *Nicholas*, one of the Deacons concerning whom

whom they say, That having a beautiful Wife, and being accus'd of Jealousie by the Apostles, he brought his Wife forth, and permitted her to marry whom she had a mind to, and that his Followers pretending to imitate him, gave themselves up to all manner of Fornication, but that those Hereticks were on a sudden wholly extinct.

Book 14, *Cap.* 7, he gives us an account of the *Gnosticks*, who boasted of their amorous Potions, and of certain Spirits and Familiars, maintain'd, that they who would arrive to Perfection in their Mysteries, must act all things that were most filthy and unclean, being no other ways able to avoid the Rulers of the World, as they call them, unless they distributed to all of them their Dues by most filthy and detestable Acts of Obscenity, which brought a Scandal on the *Christians* of those Times, as if they had indulg'd themselves in promiscuous Uncleanness with their Mothers and Sisters; but the Truth and Purity of their Doctrin and Practice did quickly vindicate it self from those Calumnies.

Book 6, *Cap.* 8, he gives us an account of *Origen*'s emasculating himself upon his understanding those words of our Saviour in a literal sense, *viz. Some there are who have made themselves Eunuchs for the Kingdom of Heaven's sake.* This shews how much Fornication and Uncleanness was condem'd by the Christians in his time, and how careful he was to avoid gi-

giving any occasion of Slander to the Enemies of the Christian Religion, tho' this Act in it self was no way justifiable.

Book 7, *Cap.* 30, he gives us an Account, that *Paulus Samosatenus*, who spoke against the Godhead of Jesus Christ, and became a Founder of that Heresie, was a sensual Man, countenanc'd those call'd *Subintroduc'd Women*, who were neither Wives nor Concubines, but a third sort, whom they kept, as they pretended, not to gratifie their Lusts, but out of a pious design: And they take particular notice, that this *Paul* glutted himself with all Sensual Delights, as Feasting, Drinking, and the like, which are the common Incentives of Lust, and that he carried two beautiful Women constantly along with him. And thus he is accus'd by an Assembly of Bishops, in their Letter to the Bishop of *Rome* and *Alexandria*, which confirms the Observation we have had sometimes occasion to make, that a Love to Sensual Pleasures seems to be a great Motive to the *Deists* and *Socinians* of our Times to embrace those damnable Heresies.

In his 8th *Book* we have an Account, That a Gentlewoman at *Antioch* and two beautiful Virgins her Daughters, threw themselves into a River, where they were drown'd, rather than they would submit to the Brutish Lusts of their Heathen Persecuters. And in *Cap.* 14, of that same Book, we have a Relation,

tion, how *Maxentius*, and other Perſecuters of the *Chriſtians*, omitted no manner of Action that was impure and libidinous; they committed Adulteries and Rapes of all ſorts; he parted Husbands, by Divorce, from their lawful Wives, and when he had defil'd them he moſt diſhonourably ſent them back again to their Husbands. And thus he treated Perſons of all Qualities. He paſſed through no City in his Journey without raviſhing Women and Virgins; and theſe his vile Practiſes ſucceeded according to his deſire againſt all Perſons, the *Chriſtians* only excepted, who having contemn'd Death, deſpis'd his outragious Tyranny. And thus one of the moſt noted Women of *Alexandria*, being a beautiful Perſon, and ſollicited to commit Adultery with him, choſe rather to expoſe her Life to Danger, and ſo was ſent into Exile: And a *Roman* Lady, whoſe Husband was Prefect of *Rome*, being ſent for by *Maxentius*, in order to be defil'd by him, and finding that her Husband had, for fear, permitted the Souldiers to carry her away, ſhe kill'd her ſelf, rather than ſhe would be defil'd by the luſtful Tyrant. So that to the ſhame of many who call themſelves *Chriſtians* now-adays, their abominable Lecheries were formerly the Character of their Perſecuters; and nothing could be more odious to the Primitive *Chriſtians* than ſuch vile Practiſes, as many who bear that Name do now indulge themſelves in. But to return to this Monſter of

Ty-

Tyranny *Maxentius*, the Divine Vengeance pursu'd him; for, his Army being defeated by *Constantine*, he himself, and a great part of them, were drown'd in the *Tiber*, after which his Corps were dragg'd out, and his Head being cut off, it was carried about on a Launce, as a joyful Spectacle to the People.

Eusebius also takes notice, that the Heathens were at that time punish'd with intestine Wars, Famine, and Pestilence, on the account of their Persecution and those impure Practises; and, that *Galerius Maximianus*, who to his Persecution of the *Christians* had also added Impurity of Life, died of a most dreadful Distemper in his Genitals, and a *Fistula in Ano*, to the Horrour and Amazement of all that were about him, the stink of his Body being so intolerable, that it kill'd divers of his Physicians.

In his 10th Book, he gives us an Account of the wicked Emperor *Licinius*, who to his hatred of the Christian Religion and Learning of all sorts, join'd abominable Uncleanness, forcing Wives from their Husbands, and giving them to be defil'd by his Slaves. Nay, his own Lustful Rage was so great, that his decrepit Years could not asswage the same, but even then he abus'd married Women and Virgins, towards the fulfilling of his insatiable Lust; at last Judgment pursu'd

him; for being overcome by *Conſtantine* the Great, and continuing unreclaimable, notwithſtanding the Clemency us'd towards him by that gracious Chriſtian Emperor, he order'd him to be ſtrangl'd: And thus was his Exit ſuitable to his inglorious Life.

Socrates, *lib.* 5, *cap* 18, gives us an Account, That the Heathen *Romans* had Victualling-houſes under Ground, wherein they proſtituted Whores, by which Devices they trepann'd many perſons, ſome going in thither to ſupply themſelves with Food, others to ſatisfie their libidinous and filthy Deſires, for by a certain Engine purpoſely made for that end, they were convey'd from the Victualling-houſe down into the Bakehouſe, where they were forc'd to work, and continued there till they were grown old, and being never ſuffer'd to go out, their Relations took it for granted that they were dead. This Trick was chiefly put upon Strangers, and was diſcover'd by one of the Emperor *Theodoſius*'s Souldiers, who being trappan'd in this manner, kill'd ſome of thoſe with his Dagger that would have detain'd him; and eſcaping by this means, acquainted the Emperor with it, who order'd thoſe Houſes to be pull'd down, and the Maſters of them to be puniſh'd. Another abominable Cuſtom they had, which was aboliſh'd alſo by this Emperor, of which he gives the following Account: If a Woman were taken in Adultery, they ſhut her up in a narrow Brothel-houſe,

house, and forc'd her to play the Whore in a most impudent manner; and during the performance of that unclean Act, they caus'd little Bells to be rung, to the end that what was done within might be known to those who passed by; of which the Emperor *Theodosius* being inform'd, he order'd those Stews to be pull'd down, and commanded, that Women taken in Adultery should be otherwise punish'd. It's true that *Valesius*, in his Notes upon this Passage, thinks that this Custom was discontinu'd long before, Adultery being punish'd by the *Romans* as a capital Crime, after *Constantine*'s Reign, and says, that they were common Prostitutes, who rung Bells to invite Passengers in to them; and quotes *Dio Cassius*, speaking of the Emperor *Heliogabalus*, thus: *Having made a Cell within the Palace, he acted his Lechery therein, standing naked before the Door thereof, as Whores usually do, shaking his Shirt, which was hung up with Golden Rings, and with a soft, delicate, broken Voice inviting his Companions to him.* So that, be how it will, it's plain that those abominable things were practis'd by the Heathens, and the Houses or Vaults (whence the word *Fornication* is deriv'd) where they acted those Impurities were destroy'd by the Christians; whereas so many of those who call themselves by that venerable Name, in our Days, frequent such loathsom and execrable Houses.

In the 19th Chapter of that same Book, he relates how the Office of the Penitentiary *Presbyter* was abrogated at *Constantinople*, because a certain Gentlewoman, who had by him been injoyn'd to Prayer and Fasting in the Church, upon the account of her Faults, was debauch'd there by the Deacon of the said Church, for which he was ejected, and the People were in hazard of making a Tumult, because that Fact had brought an Infamy and Disgrace upon the Church; and therefore *Eudæmon*, a *Presbyter* of that Church, advis'd *Nectarius* the Bishop to abolish the *Penitentiary Presbyters*, and to leave every person to his own Conscience for the participation of the Holy Mysteries.

Evagrius Scholasticus, in his 3d *Book*, *Cap.* 1, gives us an Account, That the Emperor *Zeno* was a lewd debauch'd Man; that he gave himself wholly up to the Attempts and Alurements of Lust; that he restrain'd himself from no manner of filthy and flagitious Facts, but wallow'd in the commission thereof, in such a manner, that he thought it vile and mean to commit those things in Darkness and Obscurity, and that to perpetrate them openly, and in the sight of all, he accounted Royal and becoming an Emperor.

These Courses did quickly render *Zeno* odious in the sight of all Men; whereupon *Basiliscus* improving the general Hatred against

againſt *Zeno*, uſurp'd the Imperial Diadem, and dethron'd him: It's true, that *Zeno* afterwards reobtain'd his Crown, and counterfeited the good Chriſtian; but perſiſting however in his Impurities and Drunkenneſs, which threw him into an Epilepſie or Falling-ſickneſs, he was miſerably buried by the Empreſſes Order, (ſays *Baronius*) in one of thoſe Fits; and when he recover'd in his Grave, and cried to the Souldiers to take him out, they anſwer'd, *That there was another choſen in his room*; whereupon he intreated to be taken out, and ſuffer'd at leaſt to end his days in a Monaſtery; but this was alſo denied him, and in this miſerable condition he ended his wretched Life, while the Souldiers in the mean time did barbarouſly ſcoff at him. This Method did his Empreſs *Ariadne* take to be reveng'd on him for having defil'd her Bed, which tho' it cannot be juſtified in her, yet muſt certainly be juſtified, as coming from the Hand of God.

Evagrius, *Book* 3, *Cap.* 39, gives us an account of a wicked Tax, that had continued a long time among the *Romans*, call'd *Chryſargyrum*, which was impos'd upon thoſe Women who proſtituted themſelves, and alſo upon Catamites, inſomuch that this Tax, inſtead of a Law, made loud Proclamation, That *thoſe who had a mind, might ſecurely, and with Impunity, commit ſuch abominable Lechery*; which the good Emperor *Anaſtaſius* thought ſo diſgraceful to a Chriſtian Empire, that he

not only aboliſh'd the ſaid Tax, but burnt all the Records concerning it, and the Papers which contain'd the Methods of collecting it, that none of his Succeſſors might renew the Infamy of this Exaction.

Having thus taken a ſhort view of what is to be found ſuitable to our purpoſe in the Eccleſiaſtical Hiſtories of *Euſebius*, *Socrates*, and *Evagrius*, we ſhall conclude this part with ſome account of the Pennance which the Ancients injoin'd upon *Chriſtians* for Uncleanneſs, *viz.* The time of Pennance for *Fornication* was Seven Years, and for *Adultery* Fifteen. The Penitents preſented themſelves before the Door of the Church, in poor, ſordid, and ragged Apparel; being enter'd into the Church, they receiv'd Aſhes upon their Heads and Hair-Cloth upon their Bodies, and then went out of the Church, the Door being uſually ſhut after them. It was cuſtomary for them to remain ſhut up weeping and groaning, unleſs on Feſtival days, when they preſented themſelves in the Church Porch; ſome time after they were admitted to hear the Lectures, with command to go out before Prayers. At the end of a certain time they were allow'd to pray with the Congregation, but lying all-along upon the Earth, and at length, were ſuffer'd to pray ſtanding, until the Offertory, when they went out: The ſpace of time was often abridg'd by the Clergy, according as they per-

perceiv'd the Penitents deserv'd Indulgence.

Thus we see what an odious Sin Uncleanness was reckon'd amongst the Primitive Christians. *Clemens Alexandrinus* thought that there was no Mercy nor Repentance for them that were guilty of Uncleanness above once or twice. Nay, some Authors say, That in the first times perpetual Pennance was injoin'd for Adultery, and they were scarcely admitted into Communion at the Hour of Death, till Pope *Zephyrinus*, about the Year 216, appointed a shorter time, wherein he was opposed by the *African* Churches. The *Ancyran* Council, *Anno* 315, appointed seven Years Pennance for the first Fault, and upon a Relapse forbad the receiving of them into Communion at the hour of Death. In the Synod of *Illiberis*, *Can.* 1, they injoyn the same punishment upon Bawds, and such as prostitute the Bodies of their Children. *It is well known*, says Bishop *Taylor*, *that the Civil Laws in the Primitive Church punish'd Adultery with Death, the Husband killing the Wife in the Act, with the Allowance of the Law.*

If the Christians in *Clemens Alexandrinus*'s time had been guilty of those Impurities which many of those that bear that Name now are, with what Face could he have upbraided the Heathens of his time, as he does in his Admonition to the *Greeks*, p. 39, 40. *viz.* That *as they had order'd the matter, by the*

Marriages, Propagation, Adulteries, and Banquets of their Gods, they had turn'd Heaven into a Comical Scene, and jeſted Religion into Scorn and Laughter? there being nothing more uſual with them, than to hang their Rooms with the *Pictures* of their *Gods*, drawn in the moſt obſcene poſtures, and engag'd in the moſt filthy and diſhoneſt actions, enough to ſhame even Vice it ſelf. *Theſe*, ſays he, *are the Original Patterns of your ſoft Effeminacy; this is your brutiſh and prophane Divinity; theſe are the Doctrines of your Gods, Copartners with you in your Uncleanneſs and Adultery.*

The like we may obſerve from that paſſage of *Tertullian, ad Nationes, lib.* 1, *cap* 4, where he ſays, That he knew of ſome Huſbands, when *Heathens*, who were ſo very jealous of their Wives (and poſſibly not without reaſon) that a Mouſe could not ſtir in the Room, but it muſt be a Gallant creeping to their Bed: Yet, upon their turning *Chriſtians*, they became ſo eminently reſerved, chaſte, and modeſt, that there was not the leaſt Foundation of Suſpicion; their Jealouſie was converted into Hatred, and they vow'd they had rather their Wives ſhould be Strumpets than Chriſtians.

Of the ſame nature is the Paſſage of *Origen* to *Celſus, lib.* 1, *p.* 21. where he ſays, *They* (meaning the Heathens) *muſt needs confeſs the Excellency and Divinity of Chriſt's Doctrin, who do but look into the Lives of thoſe who adhere unto it,*

it, comparing their former Course of Life with that which they now lead, and considering in what Impurities, Lusts, and Wickedness every one of them wallow'd before they embraced this Doctrin; but since, how much better they are become, insomuch that some of them, out of a more transcendent desire of Purity, and that they may worship God with a chaste Mind, deny themselves even the Pleasures of a Lawful Bed. And, *lib.* 7, *p.* 365, *That the Christians had no need, as some of the best among the* Gentiles *had, to use Arts and Medicines, or to have Guardians over them, to preserve their Chastity, the Word of God being sufficient to expel irregular Appetites.* Nay, and that which is more observable, *Pliny*, tho' a *Heathen* himself, and a persecuter, wrote to the Emperor *Trajan*, That *the Christians detested Murther, Adultery, and such other Ungodliness.*

Tertullian, in his Apology, *cap.* 9, *p.* 10, says of the *Heathens*, *Wherever you are, at home or abroad, Lust is your Companion; whereas Chastity, diligently and faithfully preserv'd, keeps us from any such Event; and we are far from Incest, which ye often stumble upon in your Lusts, as we are from Whoredom, or any Excess in a married state.* And in the close of his Apology, *cap.* ult. *p.* 40, he says, *While you chuse to condemn a Woman that is a Christian, to the Stews, rather than to the Lions, you plainly own, that the violation of Chastity is accounted by us an heavier Penalty than any Punishment or kind of Death which you can inflict upon us.*

And

And that this may appear not to have been their Doctrin only, but also their Practise, we referr to the Instances of the Chastity of the Governor of *Rome*'s Wife, who chose rather to kill her self than to be defil'd by the Emperor *Maxemius*, as before mention'd. And that remarkable Instance related by St. *Jerome*, in the Life of *Paul* the Hermit, *Tom.* 1, *p.* 237. In the *Decian* Persecution, a young Man, a *Christian*, in the Flower of his age, was carried into a Garden that had all things conspiring to make it a place for pleasure and delight; being laid upon a Bed of Doune, and fasten'd to it with silken Cords, the Company withdrawing, a beautiful Strumpet was sent in to him, who caressing and treating him with all the Arts of Wantonness, not consisting with Modesty to name, the young Man finding the Temptation ready to prevail, presently bit off his Tongue, and spit in her Face as she attempted to kiss him. Many other Instances of this nature might be added, but these are enough to testifie how much the *Primitive* and *Ancient Christians* abhorr'd Uncleanness, in *Practice* as well as *Principle*.

Then as to the Opinion which the *Primitive Christians* had of Marriage, and their Reasons for entering into it; let us hear what *Athenagoras* says in his *Apology*, *p.* 37. *Either*, says he, *we marry not at all, but keep our selves always continent, or if we do marry, 'tis for no other*

ther End, but the bringing up of Children: Whoever among us takes a Wife, according to the Laws prescrib'd us, he reckons he does it only for the begetting of Children; within this his Desires are bound and limited, as the Husbandman confines himself no further in tilling his Ground and sowing his Corn, than to bring forth the Crop at Harvest. And hence it was that they seldom married oftener than once, as *Minutius Felix* says, *p.* 26.

Origen against *Celsus*, *lib.* 5, *p.* 264, says, *We in all our Abstinences do it only to keep under the Body, and to bring it into subjection, endeavouring to mortifie the Deeds of the Body, to expel and extinguish our Members upon the Earth, Fornication, Uncleanness, Inordinate Affection, and every evil Concupiscence and Desire.* The Hatred which that Great Man had against Uncleanness is sufficiently manifest by his dismembring himself, as formerly mention'd, and chusing rather to have Incense forc'd into his Hand, and so offer'd up to Idols at *Athens*, than to have his Body abus'd by an *Ethiopian*, which the *Heathens* threatned him with.

How careful the *Primitive Christians* were to avoid all occasions of Uncleanness, appears from *Cyprian*, *de Discip. & Habit. Virg. p.*167. where he justly chides some Virgins for being present at Weddings, where they laugh'd freely, could not but hear loose Discourses, see uncomely Behaviour, feed upon luxurious

qus Dishes, all which must not only kindle but add Fuel to the Fire, and fill the Mind with undecent Thoughts and Desires.

St. *Jerome* on the other hand does as much commend such Virgins who always kept at home on Festival days, to avoid the crowds and Gazes of the People, and would never go abroad at those times when they could not venture into the publick without the greatest Care and Custody of themselves. Such was the Cautiousness of the *Primitive Christians*, they stood at a distance from whatever was offensive either to their Eyes or Ears. Their Ears they stopp'd against all loose idle Songs, all filthy and obscene Discourses; their Eyes they shut against all uncomely Objects, all wanton and lascivious Pictures, and, as *Clemens Alexandrinus* tells us, not doing any thing that seem'd to carry an ill colour with it.

The Council of *Laodicea*, in their 30th Canon, forbad Christian Men to use the same common Baths with Women; nay, so abominable were all Uncleannesses to the ancient Church, that they were even too severe against second Marriages, as *Zonaras* tells us, *Can.* 7, *Concil. Neocæs.* suspended such as married twice from the Communion a whole Year. And the Council of *Laodicea*, *Can.* 1, requir'd, that they should spend some time at least in Pennance, Fasting, and Prayer, before they be receiv'd to the Communion. *Tertullian*,

n, *Cyprian*, *Minutius*, *Felix*, and St. *Jerome*, veigh'd alſo againſt ſecond Marriages, herein tho' they acted not only without, t even againſt Divine Authority, ſeeing e Apoſtle limits no number of Times, but ys poſitively, that *it is better to marry than to rn*, yet it ſhews how careful the ancient hriſtians were to avoid thoſe Impurities, hich many who call themſelves Chriſtians ill ſcarcely own now to be a Crime.

St. *Ambroſe* ſays, *The Apoſtle did well to warn hriſtians to flee Fornication, by which the Sons of od*, ſays he, *are made the Children of the De-il.* Nay, the Schoolmen make ſimple For-ication to be a deadly Sin, and that in ſuch eaſure as *Peraldus* a Papiſt concludes, That *one who had never before ſinned, but had done l the Good that could be imagin'd, ſhould but ce commit this Sin, he muſt of neceſſity be damn'd ithout Repentance.* *Aquinas* ſays, That *ſimple rnication, inaſmuch as it is againſt the Good of e Offspring to be brought forth, is ſo unlawful, at it is a deadly Sin.* *Epiphanius*, againſt the *arpocratians*, *Lib.* 1, *Tom.* 2, *Cap.* 27, ſays, hat *becauſe of their Debaucheries they were nt forth by Satan, to the Reproach and Scandal f the Church of God, as the* Gnoſticks *had been fore them.*

Gluttony, Drunkenneſs, and Effeminacy ere much exclaim'd againſt by the Ancients, ecauſe they were Incentives to Uncleanneſs, hereupon St. *Jerome* ſays, *It's a difficult thing*

to

to preſerve Chaſtity in the midſt of Feaſting
Bernard ſays, That *Chaſtity is much endanger*
by Delicacies. Ericius Putecinus ſaith, Tha
Luſt is nouriſh'd by Feaſting and Dainties. An
St. *Auguſtine*, in his 33d Sermon, *ad Fr.*
Er. gives us this ſtrange Inſtance of the E
fect of *Drunkenneſs*, *viz.* " That the Son o
" one *Cyril* a noble Citizen of *Hippo*, who ha
" a Son whom he lov'd even above his *M*
" *ker*, not contradicting him in any Deſire
" nor correcting him for any Fault. Thi
" riotous Youngſter, not content to roar i
" abroad, and ſpend his Father's Eſtate, cam
" home drunk, villainouſly raviſh'd his ow
" Mother, big with Child, endeavour'd t
" deflower one of his Siſters, wounded two o
" them, that they dy'd, and kill'd his Fathe
" outright.

FINIS.